Syn. 8. 63. 262

THE MIRROR OF pure Devotion:

OR,

THE DISCOVERY of Hypocrisie.

Delivered in six severall Sermons, in the Cathedrall Church of *Chichester*, by way of an exposition of the parable of the Pharisee and the Publican.

By *R. B.* Preacher of the Word, at *Chidham* in the County of *Sussex*,

1 Corinth. 2. 14.

The naturall man perceiveth not the things of the Spirit of God: for they are foolishnesse unto him: neither can he know them, because they are spiritually discerned.

Verse 15. *But he that is spirituall discerneth all things: yet he himselfe is judged of no man.*

Aut appare quod es, aut esto quod appares.

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TO THE WORSHIPFVLL, RIGHT worthy, and his much honoured Mecænas *William Drury* Esquire, one of the Gentlemen of His Majesties most honorable Privy Chamber, all increase of temporall, with endlesse succession of eternall happinesse.

Iámque opus exegi.

AS Ovid *concludes his Poetry, so may I begin my Divinity. I am at length delivered of that birth, which mine unfained zeale to Gods glory, mine humble service to his Church, and my re-*

ſpective obſervance unto your worſhip, have beene this many yeeres conceiving in mee; and whereof neither the barrenneſſe of the wombe, nor the hardneſſe of the travell, nor the unskilfulneſſe of the midwife, nor the rough handling of ſome ill diſpoſed Goſſips, could (being ſo graciouſly aſſiſted by the Almighty) make mee miſcarry. How timely and comely the fruit may be, the predominant End I ayme at (the glory of God) gives mee ſufficient boldneſſe; and the two ſubordinates (my ſervice in generall to the Church, in particular to your worſhip) give mee ſufficient incouragement to preſent it to the eye of the world: wherein if it ſhall finde but churliſh entertainment, I ſhall not marvell. I know ſufficiently the world cannot brooke its nature:

the

the diſcovery of an hypocrite or a Phariſee deſerves no leſſe then a Crucifige at the worlds hands, that is ſo full fraught with both. But I know againe there be ſome in the world, that are called out of the world, becauſe they are not of the world, that will bid my child good wellcome; ſuch as leane neither to the right hand of Schiſme, nor the left of hereſie, but worſhip the Father in ſpirit and in truth: amongſt which ſmall number your worſhip is well noted and approoved, for ſincere and eminent. To theſe therefore under your worſhips protection, I deſire to commend my firſt fruit with Saint Iohns *bleſſing, in his* 1. Epiſt. 4. 4. *Little babe, thou art of God, and therefore thou ſhalt overcome the world, for greater is he that is in thee, then he that is in the world. So*

he, that is in thee, keepe thee in him; and he, that hath overcome the world for thee, defend thee from the world, and from the men of the world, whoſe teeth are ſpeares and arrowes, and their tongue a ſharpe ſword. And the God of peace tread Sathan under thy feet ſhortly. Amen.

Your Worſhips, in all humble and true-hearted obſervance, alwayes to bee commanded in the Lord Ieſus.

RO: BALL.

THE

THE MIRROR OF PVRE DEVOTION: OR, THE DISCOVERIE OF HYPOCRISIE.

Luke 18. 9.

Also hee spake this parable unto certaine, which trusted in themselves that they were just (or righteous) *and despised others.*

OVR Blessed Saviour, (having in the former part of this Chapter, most powerfully exhorted, and perswaded his disciples to the undeniable and never-ceasing importunitie of Faith, by a resemblance traduced from an importu-

nate widdow and almoſt inexorable Iudge,) beginnes now to draw them to humility of heart in confeſſion of ſinne by a parable of two men, a Publican become the ſonne of God, and a Phariſee the ſervant of Mammon. Better is a penitent offender, then a preſumptuous juſticiarie: for, in that the one humbleth himſelfe, hee is no longer an offender, *Every valley ſhall bee exalted*; and in that the other ſwelleth with an imaginarie opinion of ſelfe-conceited purity he is no longer righteous; *Every mountaine and hill ſhall bee brought lowe.* Eſa 40.4.

It was long ſince rung in the eares of curioſitie, preſuming to out-reach humane capacitie, ὁ θεὸς πάντοτε ὑψηλὰ ταπεινοῖ καὶ ταπεινὰ ὑψηλοποιεῖ. That God every day pluckes downe high things and lifts up baſe things. Our God is in heaven (ſaith *David*) and doth whatſoever pleaſeth him. As God judgeth not after the outward appearance like unto man, ſo his proceedings are quite con- Eraſ. Ap.

contrary to the courſe of the world; they grow from a little to more, from a baſe meane there amounts a mighty matter. The world it ſelfe was made of nothing: The eternall Word it ſelfe was compared to a ſlender graine of muſtard ſeede: Chriſt himſelfe came out of *Galile* a contemptible citie: and heere a penitent Publican is juſtified rather then a preſumptuous Phariſee. But the courſe of the world is altogether retrograde; like *Ahaz* his diall, it runs backeward, from greater to leſſe, from oſtentation to confuſion. *Balſhazar* in his princely royaltie at ſupper; but in the hand-writing upon the wall, he and his Monarchy numbred, weighed, and divided to others. So here, a full-ſwollen Phariſee, all glorious in the ſight of his owne eies, but moſt odious and abominable in the ſight of God. The Saints preferment (it ſeemes) comes neither from the Eaſt, nor from the Weſt; It is the Lord that judgeth, whoſe

Bern. eies are puritie, whoſe eares jealouſie, whoſe word veritie, whoſe hand equitie, and whoſe daies eternitie. *Invocat pauper, et exaudit Dominus; flet miſerabilis, et flectitur miſericors; agnoſcit Publicanus, ignoſcit et Chriſtus.* The poore man cals upon, and the Lord liſtens unto; the miſerable man mournes, and the mercifull God is mooved; the ſinner confeſſes, and the Savi-

Amb. our forgives. *Confeſſio ſalus animarum, diſſipatrix vitiorum, reſtauratrix virtutum, oppugnatrix Dæmonum; quid plura? obſtruxit os inferni, aperit portas Paradiſi.* The confeſſion of ſins is the ſaving health of ſoules, the diſperſing of vice, the repaire of vertue, the overture of the Divel: What ſhall I ſay more

Aug. (ſaith S. *Auguſtine*)? it ſtoppeth the very gulfe of hell, and openeth unto us the everlaſting doores of Heaven.

The whole Parable depends upon theſe foure Generalls. The Preface: The Parable it ſelfe: The Event: And the Application.

The

The Preface is ſet downe, in this ninth verſe:

9. *Alſo he ſpake this parable to certaine that truſted in themſelves that they were juſt, (or* righteous) *and deſpiſed others.*

The Parable it ſelfe, in the 10, 11, 12, and 13. verſes.

10. *Two men went up into the Temple to pray: the one a Phariſee. and the other a Publican.*

11. *The Phariſee ſtood, and prayed with himſelfe thus, God I thanke thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as that publican.*

12. *I faſt twice in the weeke, I give tithes of all that I poſſeſſe.*

13. *But the Publican ſtanding afarre off, would not liſt up ſo much as his eies to heaven: but ſmote his breſt ſaying, O God, be mercifull to me a ſinner.*

The event, in the former part of the 14. verſe.

14. *I tell you this man departed to his houſe juſtified rather then*

the other.

The Application in the latter part of the ſame verſe:

For every one that exalteth himſelfe ſhall be brought low, and he that humbleth himſelfe ſhall be exalted.

The Preface admits of a threefold *Quære*. The firſt is, what may be the meaning or ſignification of the word Parable? The ſecond is, what may be the reaſon, why our Saviour ſo often in the Goſpel ſpake unto the people by parables? The third and laſt is, what may be the occaſion, why he ſpake and delivered this parable? which appeares by the Text, to be a diſcoverie of three groſſe corruptions in certaine of his auditours. The firſt was a preſumptuous ſelf-confidence by reaſon of a fond conceit of merit in their owne workes; They truſted in themſelves. That preſumptuous ſelfe-confidence begat an arrogant conceit of inherent righteouſneſſe; that they were juſt. And that arrogant

rogant conceit of inherent righteousnesse hatched the third generation of the viper, That they vilified and despised others.

Also hee spake a parable to certaine that trusted in themselves, that they were just (*or* Righteous) *and despised others.*

The first *Quære* leades us to the Etymologie, or signification of the word Parable; which is taken either in the worser, or in the better part.

When it is taken in the worser part, it signifies a by-word, a word of reproach, or a fable. As the Israelites in the Psalme, *Posuisti nos* (*Domine*) *in parabolam.* Thou hast made us, O Lord, a parable, or a proverbe, or a by-word amongst the heathen. So the Lord by his servant *Moses* threatens a rebellious people, that They shall become a wonder, a proverbe, and a by-word amongst all nations. So that holy man *Iob*, complaines in the heate of his miserie, that God had made him a proverbe, or a by-word

Psal. 44. 14.

Deut 28.

Iob 17.6.

word of the people. And ſo not onely *David* the type, but the ſonne of *David* the ſubſtance com-
Pſal.69. 12. plaines, that he became a parable, or a proverbe unto the people, and that the very drunkards made ſongs upon him.

When it is taken in the better part, it ſignifies, either ſome grave and weighty matter, ſuch as *David*
Pſal.49. 4. uttered upon his Harpe. Or elſe ſome ſhort and ſweete ſentence, ſuch as *Salomon* delivers in his *Proverbes*. Or elſe ſome darke, obſcure, or figurative ſpeech, when the truth is wrapped up in a ſimilitude or a compariſon as in a riddle. Thus the Lord commanded the
Ezek.24. 3. Prophet *Ezechiel* to ſpeake a parable unto the rebellious houſe, and ſay; *Prepare a pot, and put water in it, &c.* Ezechiel 24. 3. Vnder which ſhaddow, is repreſented both the ſinne and the puniſhment of impenitent *Ieruſalem*. And in this ſence our Saviour tels his Diſ-
Matth.13. ciples. Matth. 13. *That hee ſpake unto the people by parables, that ſeeing*

ing they might not ſee, and hearing they might not heare, neither underſtand, that the Prophecy of Iſaiah might bee fulfilled upon them. And this muſt needs be the moſt genuine and proper ſignification of the word parable, from the Greeke παραβάλλω, *aſſimulare*: being nothing elſe (as *Thomas Aquinas* notes) but *Sermo ſimilitudinarius, qui aliud dicit, aliud ſignificat*; A comparative or an Enigmaticall kinde of ſpeech, ſpeaking one thing, and ſignifying another: as it plainly appeares, not onely in this, but in all the parables of the Goſpell.

The ſecond *Quære* leades us to the reaſon, why our Saviour ſo often in the Goſpel ſpake unto the people by parables? which I find to be threefold.

Firſt, for the accompliſhment of Scripture-prophecies. This was our Saviours owne reaſon. Matth. 13. before mentioned, therefore doe I ſpeake to them in parables, that the prophecy of Iſaiah might bee

bee fulfilled upon them.

Secondly, for the confirmation of other Scripture-prophecies; to give us to understand, that Christ spake not onely by the same spirit, but with the very mouth, and phrase, and language of all the holy Prophets, that ever were since the world beganne; whose writings are full of comparisons, similitudes, and parables.

Thirstly, and lastly: That the mysteries of the Kingdome might be hidden from the wise and prudent of this world, and onely revealed unto babes in Christ: that to them onely might bee given to know the secrets of the Kingdome, but to others in parables. And therefore the holy Scripture is aptly compared by Saint *Gregory* unto a flood, wherein the Lambe may wade, and the Elephant swim. Though parables are darke mysteries unto the proude and skornefull, yet they are made apert and plaine unto the humble and meeke. Our blessed Saviour in

Est flumen in quo agnus ambulet, & Elephas natet Ep. ad Leand.

in his infinite wisedome conceived it to bee the quainteſt, and moſt profitable kind of teaching, to inſtruct the ſimple people by ſimilies and parables: which being once truly underſtood, doe mightily delight the underſtanding, helpe the memory, move the will, captivate the affections, caſt downe the imaginations, and every high thing, that is exalted againſt the knowledge of God, and bring into captivity every thought to the obedience of Chriſt.

How ſtrangely did *Nathans* parable winde it ſelfe ſecretly into the heart of *David*, convincing him ſo modeſtly, and ſo ſtrongly too, that his owne mouth condemned him to be that man of blood the parable intimated? Our Saviour caught the Iewes in the very ſame trap by putting a queſtion unto them in the parable of the Vineyard, and ungracious huſbandmen. *When the Lord of the Vineyard ſhall come* (ſaith he) *what ſhall hee doe to theſe husbandmen.* They

1 Sam. 12.

Matth. 21. 20.

They themſelves replye, and plead themſelves guilty in the very anſwer following. Hee will cruelly deſtroy thoſe wicked men, and let out his Vineyard to others. Wherupon our Saviour inferres moſt bitterly, but moſt juſtly: Therefore I ſay unto you, the kingdome of God ſhall be taken from you.

Epiſt 59. If *Seneca* held the uſe of parables ſo neceſſary to wade through the ſhallow ſtudie of humanitie, that hee calls them, *Imbecillitatis noſtræ adminicula*, props and ſupporters of our weakeneſſe; how much more needfull are theſe bladders to beare us up in the maine Ocean of Divinitie; they may be ſomething windy, but exceeding profitable: *Diſcentem et audientem in rem præſentem adducunt*, (ſaith *Seneca*): Plaine ſimilitudes, familiar examples, and homely compariſons doe force more doctrine into vulgar apprehenſions, then ſubtill reaſons, ſolid arguments, or accurate diſcourſes. When every Mechanicke is argued

argued withall in his owne language, every Tradeſman in his owne occupation, and every countrey Swaine in the naturall dialect of his owne barbariſme; it muſt needs informe the underſtanding, reforme the will, and ſo mightily edifie the whole man, that it wil even pierce through to the dividing aſunder of the ſoule and of the ſpirit, of the joynts and of the marrow; nay it will dive into the very ſecret thoughts and intentions of the heart.

For ſay, I beſeech you; Is not the parable of the hidden treaſure abundantly able, to convince the Vſurer in particular? The parable of the fruitleſſe figge-tree, to informe the Gardiner? The houſe built upon the ſand, the Maſon? The ſtrong man armed, the Souldier? The loſt groat, the Widow? And the loſt ſheep, the Shepheard? and each, or all of theſe abundantly able to inſtruct all? What plough-man is there in the world ſo ſtupid, but, when hee reads the parable

parable of the Sower, *Luke* 8. both propounded, and expounded unto him by our bleſſed Saviour, is able to reade unto himſelfe a Lecture of ſound Divinitie, and meditate with himſelfe thus:

That as himſelfe goes forth into the field to ſowe his ſeede; ſo the Sonne of man came once perſonally into the world to ſow the immortall ſeed of his ſacred Word, in the hearts of beleevers; and to this very day hath left behind him Miniſteriall Seeds-men (the Preachers of the Goſpel) to dreſſe, and dung, and to manure his field, and ſow his ſeede. As hee himſelfe cannot poſſibly ſcatter his ſeede ſo choicely, but ſome will of neceſſitie fall by the hie-way ſide, and ſo either be trodden under foote of men, or devoured of the fowles of the Ayre: ſome will fall amongſt the ſtones, and then no ſooner it ſprings up, but withers away againe for want of moiſture: ſome will fall amongſt thornes, and ſo the thornes ſpring up with it and choake

choake it: It is but the fourth part that falls upon good ground, that ſprings up, and beares fruit; ſome thirty, ſome ſixty, ſome an hundred fold.

So the Preachers of the Goſpel cannot poſſibly ſcatter the good ſeed of the Word ſo choicely, but doe what they can, ſome will fall by the hie-way ſide that is, amongſt careleſſe, drouſie, and negligent hearers, and then it is either trodden under foote of men, contemned and vilified, or elſe devoured of the fowles of the ayre; that is, the Devill and his inſtruments ſteale it out of the hearts of the hearers, leſt they ſhould beleeve and bee ſaved: ſome will fall amongſt ſtones, hard and flinty hearts, where the Word for a time may be received with joy, but for want of roote the people beleeve for a time, and in the time of temptation they fall away: ſome will fall amongſt thornes; worldly and licentious hearers, in whom the cares of the world, and the deceitful-

ceitfulneſſe of riches, and the luſts of other things doe ſo choake the Word, that it becomes unfruitfull: It is but the fourth part, or ſcarce that, which fals upon good ground, that with an honeſt and good heart, heare the Word, and keepe it, and bring forth fruite with patience. Vpon which due, and ſerious meditation, he cannot chooſe but bring the Application of the parable home to himſelfe, himſelfe then being in the very act of ſowing. When hee ſees three parts of every handfull of temporall ſeed he ſowes, in danger of miſcarrying, ſome falling by the hie way-ſide, ſome amongſt ſtones, and ſome amongſt thornes, hee cannot chooſe but grieve, and much lament it: oh, how ought it then to perplexe his ſoule, and yearne his very bowels to conſider the moſt lamentable hardneſſe, and intolerable barrenneſſe of his owne heart, that receives not the moſt precious ſeed of the Word of God, with any reaſonable cheere-

cheerefulneſſe, muchleſſe returnes it with any tolerable fruitfulneſſe. See what lumpes of divinity lye hid and buryed under the very clods of the earth; what profound Lectures of Divine literature may bee read in the very field at plough; ſo profitable are thoſe doctrines in Scripture, that are couched by our bleſſed Saviour under Similies and Parables.

In what a lamentable and dangerous condition then is the ſtupid Papiſt in forbidding, and the negligent carnall Goſpeller in forbearing to reade the ſacred Scriptures, both building their *Babel* upon this ſandy foundation, That they are darke myſteries, and obſcure parables. Whereupon the Papiſts ſome of them forbid the reading of the Scriptures to the Laytie, as a thing moſt dangerous and pernitious for them; being (as they affirme) the roote and ſeminary of all ſtrife and controverſie, the mother and the nurſe of all hereſie and faction. Chriſt com-

commands us to ſearch the Scriptures for eternall happineſſe; they countermand it with a *Noli me tangere* for feare of hereſie. The Spirit of Chriſt exhorts us to try the ſpirits whether they bee of God; becauſe many falſe prophets are come into the world: theſe ſpirits forbid the common people the very touch-ſtone of tryall. The ſpirit of truth adviſeth us to give the Word of God all poſſible entertainement; not to lodge with us as a ſtranger for a night, but to dwell in us plenteouſly as a continuall In-mate: becauſe it is profitable to teach, to improove, to correct, and to inſtruct in righteouſneſſe. The ſpirit of errour counſels to banniſh it quite out of our coaſts, and in ſtead thereof to bring in ignorance for the mother of devotion. The one tels us, it is the peoples inſtruction; the other tels us, it is the peoples deſtruction. The one tels us, it makes the man of God perfect and abſolute; the other tels

Ioh. 5. 39.

Coloſ. 3. 16.

tels us, it makes him hereticall and dissolute. And so wee may safely conclude with Reverend *Wickcliffe* and that *Iewell* of *England*: To condemne the Word of God of heresie, is no better then to make God himselfe an hereticke.

But the very truth is (beloved) the Scriptures make men heretickes, no otherwise then the Sun makes men blind. As nothing is cleerer then the Sunne, and yet nothing harder to be looked into for the weakenesse of our sight: So nothing more manifest then the Scriptures in themselves, and yet nothing more obscure then mysteries therein contained, for that the naturall man perceives not the things of God. Say then, (I beseech you) Is light darkenesse, because darkenesse comprehends it not? Is sweet sowre, because some men taste it not? no more certenly are the Scriptures obscure because some men understand them not. Wee deny not then a kinde of obscuritie to bee in the

Scriptures, both in regard of the profunditie of the particular points, and of our disabilitie to conceive them: but the manner of the deliverie is not obscure in it selfe, but familiar and easie to them that have their senses prepared by the holy Ghost to understand them, and use the meanes that God hath ordained for that end.

Let the wary Protestant then, that would carefully avoid the Papists ginne, soundly distinguish of these three. The mysteries delivered: the manner of the deliverie: and the indisposition of the receiver. The things themselves are mysteries: therefore secret, and involved in divers difficulties. The indisposition of our understanding not onely darke, but darkenesse it selfe: therefore were they never so cleere, wee could not possibly understand them, till we were inlightned. But for the manner of the delivery, in it selfe it is apert and patent: if any where darke, it

Eph. 5. 8.

is

is accidentally and from without. And therefore S. *Chrysostome* excludes none from the comfortable use of the Scriptures, but makes generall Proclamation to all sorts of people: *Audite quotquot estis mundani, &c.* Hearken all ye men of the world that have wives and children, how S. *Paul* the Apostle of Christ, commandes you to read the Scriptures, and that not slightly, or perfunctorily, but with great diligence. Yea, the same Father is so eager upon the point, that he doth, as it were, force and thrust the Bible into the peoples hands. Take the Bible into your hands (saith he) in your houses at home. So likewise S. *Ierome*, most gravely and divinely, urges upon the same place of Scripture, that Lay-men ought to have the Word of God, not only sufficiently, but abundantly; whereby they may bee able to teach, and to counsell others.

In Ep: ad Coloss.

Ierome.

But bee it granted, that some places of Scripture are obscure and

darke: it were but a fallacy *à ſecundum quid ad ſimpliciter* (as the Logicians call it) to argue from thence, that the Scriptures are full of darkneſſe: becauſe ſome are difficult to ſome, therefore all are dangerous to all ſorts of vulgars? The Prophet *David* reades a contrary Lecture to us, and tels us, *That the Word of God is a Lanthorne unto our feete, and a light unto our pathes.* And therefore Saint *Chryſoſtome* buildes upon a ſure foundation. *Omnia clara & plana ſunt in Scripturis Divinis* (ſaith he) *quæcunque neceſſaria ſunt, manifeſta ſunt.* All things are cleare and plaine in the Holy Scriptures, whatſoever things are neceſſary for us, are alſo manifeſted unto us. Whereupon *Clemens Alexandrinus* makes an other Proclamation, as hee is quoted by the ſame *Chryſoſtome. Audite qui eſtis longè, audite qui prope; nullis celatum eſt verbum.* Hearken yee that be farre off, hearken yee that bee neere, the Word of God is hid from

In Gen. Hom. 29.

In 2 Theſ. Hom. 3.

from no man. As *Moses* to the Israelites. It is neither in heaven, that wee need hire any to climbe for it; nor yet beyond the Seas, that we need get any travell for it; but the Word of God is in our owne mouthes, and in our owne hearts to doe it. Deut. 30.

Lux est communis, omnibus illucescit, nullis in verbo Cymmerius. As God, so his Word, is that common Light, that inlightneth every man that comes into this world, in it there is no darkenesse at all. *Clem. Alex. orat. adhort ad gentes.*

So *Irenæus*: *Scripturæ in aperto sunt, &c.* The Scriptures are plain, and without doubtfulnesse, and may bee read indifferently of any. *Lib. 3. cap. 45.*

So Saint *Ierome*: The Lord hath spoken by his Gospell, not that a few should understand him, but that all. For certainely (beloved) the Spirit of God is a free Spirit, bound neither to the sharpenesse of our wit, nor to the deepenesse of our learning: for many times the simple and illiterate man, being illuminated sees more then the Scribe, or the great disputer

of this world. According to that clauſe of our Saviours prayer. Matth. 11. *I thanke thee O Father, Lord of heaven and earth, for that thou haſt hidden theſe things from the wiſe and prudent, and haſt revealed them unto Babes.* Whereupon *Epiphanius* divinely: *Solis Spiritus Sancti filiis facilis eſt Scriptura.* The Scriptures are plaine and cleere onely to the children of the holy Ghoſt. The Spirit breatheth where it liſteth, without which wee can neither live, nor move, nor have any ſpirituall being; we are meere dead men, and therefore muſt needs be blind men. But to thoſe that are illuminated, whether learned or unlearned, there ariſeth up light in darkeneſſe. There is food of all ſorts, for all ſorts of people; So *Fulgentius: In Scripturis Divinis abundat, & quod robuſtus comedat, & quod parvulus ſugat.* In the Word of God there is plenty ſufficient, ſtrong meate for men, milke for Babes. It is the Bridegroomes Wine-cellar, wherein he feaſteth

Lib. 2.

Serm. de con.

feaſteth and comforteth his beloved Spouſe, with Flagons, and Apples, and delicates of all ſorts; whereof ſhee hath free welcome and liberty, *bibere & inebriari*, to drinke and to bee ſatisfied, and to drinke, and to bee more then ſatisfied.

So farre are the reverend Fathers (you ſee) from fathering the abortives of hereſie, and ſchiſme upon the ſacred Scriptures; that they rather indeed proclaime them to be the ſevere ſtep-mother, or murdereſſe of ſuch Cockatrices in the egge. *Irenæus* confeſſes ingenuouſly, that the onely cauſe of the Valentinian hereſie was, *Scripturarum Dei ignorantia*, the peoples blindneſſe and ignorance of the Scriptures. So Saint *Chryſoſtome* concerning the errour of the Manichees in his time, *Manichæi & omnes hæreſes decipiunt ſimplices.* The Manichees and all hereſies deceive the ſimple. But if our mindes bee illuminated by often reading and hearing of the Scriptures,

Ad Heb. hom. 8.

tures, we may be able to diſcerne both good and evill. So likewiſe *Theophylact: Illis, qui ſcrutantur Divinas Scripturas, nihil poteſt illudere:* nothing can deceive them that diligently ſearch the Holy Scriptures, it is the candle whereby the theife is diſcovered. So the ancient of dayes himſelfe unto the Sadduces. Yee erre (not becauſe yee know, but) becauſe yee know not the Scriptures. For hereſies, or ſchiſmes ariſe not from the Scriptures themſelves, or any darkneſſe in them; but from the ignorance and pravity that is in mans underſtanding; they are rather diſcovered and ſuppreſſed by Scripture. Should I tell you, that a blind man may better avoyd dangers then he that ſeeth: Or that a naked man in the middeſt of his enemies may better acquit himſelfe then he that is compleately armed: Or that the full fed Epicure is neerer ſtarving, then the miſerable captive, that is debarred all kinde of ſuſtenance; you might well

Math. 22.

thinke

thinke I were mad: So (certainely) it argues no leſſe frenzie and incompoſſibilitie of minde, to broach ſuch unreaſonable, and unlikely doctrines.

But to winde up this controverſie in one word. It were an eaſie matter (me thinkes) to catch the adverſary in his owne gin, if wee did urge him to nominate, what manner of perſons hee thinkes meete in his owne conſcience, to be exempted from the reading of the Scriptures? Hee cannot ſay, old men, for ſhame; they are the very ſtaffe and comfort of their age. It was the ſweete *amabæum*, and burden to *Davids* ſong when hee was aged. In Gods Word will I rejoyce; in the Lords Word will I comfort me. Not young men for pitty: they are the onely curbe to reſtraine the heate and fury of their tameleſſe youth: for wherewithall ſhall a young man cleanſe his waies, but by ruling himſelfe according to Gods word? Surely the Apoſtle S. *Paul* thought

Pſal 58. 10.

Pſal 119. 9.

it the beſt breeding hee could poſ-
2 Tim. 3. 15. ſibly beſtow upon his ſonne *Timothie*, to bring him up in the knowledge of the Scriptures from a child. Not women or maidens, for the frailty of their ſex ſake: for how then ſhould ſuch weake and
Eph. 6. 10. brittle veſſels, become ſtrong in the Lord, and in the power of his might, as they are commanded? It is enough for that Apoſtate *Iulian* to quarrell with the Chriſtians, for that their women were skilfull in the Scriptures: But ſure I am, good old *Nazianzen* will revive the never-dying fame of his ſiſter *Gorgonia*, by a funerall Oration; for that ſhe was skillful both in the Old and New Teſtament: and reverend *Ierome*, of Lady *Paula* by an Epitaph, for that all the maydens about her, were forced daily to learne the Scriptures. Not poore men, for Gods ſake: the chiefeſt almes they can aske, or receive, is the free paſſage of the Goſpel.
Matt. 11. Whereupon our Saviour ſpeakes it, not only for their warrant, but

their

their commendation: That the poore receive the Goſpel, with all alacritie and cheerefulneſſe. So it hath pleaſed our gracious God, in all ages, by his infinite wiſedome and mercy, to make choice of the poore of this world (as S. *Iames* ſpeaketh) that they ſhould be rich in faith; and that by often hearing and reading of the Scriptures. Not infidels or hereticks, for charity ſake; It is the onely ordinary meanes of their converſion: And therefore it was permitted that Queene *Candaces* Chamberlaine, being an infidell, might reade the Scriptures without controlment. Act. 8.

And S. *Auguſtine* confeſſeth, that himſelfe, being inclined to the errour of the Manichees, by reading the Scriptures was converted. *Conf. lib. 8. c. 12.* If then neither old nor young; parents nor children; men nor boyes; women nor maydens; learned nor unlearned; rich nor poore; hereticks nor infidells, may lawfully be exempted from the reading of the Scriptures; we may eaſily diſcover

cover thoſe hypocrites, that our Saviours woe directly points at:
Matt. 23. That take away the key of knowledge, that ſhut up the kingdome of heaven before men; and neither enter themſelves, nor ſuffer others to enter in. Alas, (ſaith *Irenæus*)
Lib. 3. c. 5. *Hoc non eſt ſanantium & vivificantium, ſed magis gravantium & augentium ignorantiam:* This is not the part of them that would heale and give life; but rather of them that augment the burden, and increaſe ignorance.

The third and laſt *Quære* yet behind, moſt proper and pertinent to the text of all, is, What might be the occaſion, why our bleſſed Saviour ſpake and delivered this Parable?

The occaſion wee muſt needs conceive could not bee ſlight, that induced the wiſedome of the Father to propound a ſpeciall parable. It was the diſcoverie of a whole neaſt of ſectaries, as appeares by the τινας in the Text. Certaine (it ſeemes) there were,

that

that would bee ſingular above the reſt, the common gap to all kinde of hypocriſie, and confuſion in devotion: for marke (I beſeech you) the growth of their faction; The maine roote of all, was the roote of all miſchiefe, pride. From thence ſprang up the ranke blade of ſelfe-confidence; out of an arrogant proud ſpirit, attributing every good thing in themſelves, to themſelves: they truſted in themſelves. From thence ſhot forth the full eare of preſumption; an arrogant conceit of inherent righteouſneſſe, that they were juſt. And then their harveſt grew on ſo faſt, that their too forward fruit were not onely, *albæ ad meſſem*, but even *ſiccæ ad ignem*, ripe for the hooke, but dry for the fire; their arrogant ſingularity pearched them up, upon ſo high a ſtraine of boaſting of their owne eminencie, that they vilified, and deſpiſed others. All which Circumſtances being duly conſidered, the truly zealous, and right humble auditor, muſt needs confeſſe

feſſe, that there was too juſt occaſion for our Saviour to propound, and us to expound this Parable.

Selfe confidence? what a woodden head of folly, a broken ſtaffe, and a rotten poſt of preſumption is it? which hath not only ſought to make Angels, but men equall to God himſelfe. But whom ſhe hath ſo proudly lifted up; ſhee hath likewiſe moſt miſerably caſt downe: What miſchiefes indeed hath ſhee not done? Shee hath caſt *Lucifer* out of Heaven; *Adam* out of Paradiſe; overthrowne the tower of Babell, and brought in the firſt confuſion of languages; proſtrated *Goliah* with diſhonour, and ſlue *Nicanor* with reproach; finiſhed *Antiochus* his Empire, and drowned *Pharaoh* in the red Sea; cauſed *Senacherib* to be ſlaine by the hands of his owne ſonnes in the temple, and *Herod* by an Angell in his Parliament; *Abſolom* to periſh by his owne locks, and *Haman* to totter upon his own gallowes. Broken reeds are not ſo

dangerous

dangerous to him that leaneth, nor ſlippery Ice to him that runneth, nor the beautie of an harlot to him that luſteth, as ſelfe-confidence is pernicious to him that imbraceth it. Broken reeds may wound the fleſh, ſlippery Ice procure deſperate fallings, the beautie of an harlot bring ſhame before, and beggery behind: but ſelfe-confidence taketh away God from the ſoule, the ſoule from the body, the body from immortalitie; It fadeth when it flouriſheth, it is not when it ſeemes to be, it falles and never riſes againe. Man, truſting to himſelfe, (ſaith *Gregory*) is falne like a dead leafe from the Cedar in Paradiſe, and is blowne away with the tempeſt of temptation, and winde of vanitie. As *Sauls* coate of armour was an hinderance to *David*, that his hands could not warre, nor his fingers fight; as *Peter* walking upon the Sea, was in hazard of drowning: ſo miſerable is man being left unto himſelfe, nothing but deſolation; His birth *Gregor.*

birth corruption, his life transgreſſion, his death confuſion: In his birth miſerable, in his life culpable, in his death of himſelfe damnable: His knowledge imperfect, his life uncertain, his mind changable, and he himſelfe nothing but fragilitie. And therefore I conclude the point with Saint *Auguſtine*: *Confidentia in ſeipſo eſt lubrica ſpes, incerta victoria, impoſſibilis liberatio:* It is a flattering and fickle hope for a man to thinke he is ſafe and inviolable amongſt the infinite increaſings, and daily nouriſhings of ſinne; It muſt needs be a doubtfull and uncertaine victory for a man to fight amidſt his enemies ambuſhment; and an impoſſible delivery to be invironed on every ſide with fire, and not to bee ſcorched. And ſuch was the deſperate condition of theſe Sectaries in the firſt ſtep or degree of their affected ſingularity, ſelfe-confidence: they truſted in themſelves.

To this woodden head of theirs, ſelfe-

ſelfe-confidence, they muſt needs annexe the brazen face of impudency, a whoriſh fore-head that cannot bluſh, preſumption of righteouſneſſe. They are abſolutely perfect in their owne eyes, juſtifiable with God, equall with Angels, ſuperiour to their brethren. Whereas alas, mans righteouſneſſe (ſaith *Gregory*) being weighed in the ballance with Gods Iuſtice is found to bee nothing but unrighteouſneſſe; and that the more vile in the examination of the upright Iudge, by how much the more glorious it ſeemed in the partiall eſtimation of the owner thereof. A candle that burnes bright in the darke, is dimmed at noone day. *Ageſilaus*, his maskers coates were thought all gold over night, in the Chamber of preſence by torch light, but found nothing but Wheat-ſtraw the next morning in the wardrobe. *Leah*, *Iacobs* elder daughter, was ſaid to be browne and bleare-eyed in regard of beautifull *Rachell* the younger. *Gregor.*

When

When wee have done all that wee can, the very Prince of Prophets tels us, wee are but unprofitable ſervants; And if we will be tryed by a brace of inferiors, that ſpake by the ſame ſpirit with him; the one tels us, that all our righteouſneſſe is as filthy as a menſtruous ragge; the other, that wee our ſelves are altogether lighter then vanity it ſelfe. Without all queſtion the merit of ſinnefull man can bee nothing but miſery, his knowledge errour, his worke wickedneſſe, his invention deceiveable, his profeſſion colorable, his will abhominable: And as the Moone is ecclipſed being removed from the irradiation of the Sunne: As Rivers dry up, not watered from their fountaines: As Trees wither, not moyſtened from the earth: ſo the ſonnes of *Adam* putrifie in the old and rotten roote of nature, if they be not tranſplanted and implanted into the ſtocke of grace. If in that we live, it is not of our ſelves, how can that bee

ours

ours that we doe poſſeſſe? A moſt groſſe kinde of folly, I bluſh not to call it meere ſtupidity, for a man to acknowledge the benefit of his life from another, and yet to aſcribe the ornament of his vertues to himſelfe. In God we live, and moove, and have our being: what then can any man have, that hee hath not received? And why then ſhould any man boaſt as if he had not received it? Goodneſſe (ſaith *Bernard*) is the Vineyard of the juſt Man; or rather a juſt Man is a good Vineyard; whoſe Vine is his vertue; whoſe branch, action; whoſe Wine, the teſtimony of a good conſcience; whoſe Winepreſſe, is the tongue of praiſe; whoſe godly teares of humility, are the Grapes of true repentance; whoſe pruner, is the Preacher; and the Lord of this Vineyard, is the God of Heaven. Such then was the deſperate condition of theſe ſectaries in the ſecond ſtep, or degree of their affected ſingularity, an arrogant and preſump- *Bernard.*

preſumptuous conceit of inherent righteouſneſſe: That they were juſt.

To their woodden head of ſelf-confidence, and brazen face of impudence, to make up a perfect monſter of imperfection, they affixe the iron heart of crueltie, harder then the neather mill-ſtone; and farre more apt to ſting then the biting nettle, Contempt of others. I am not like that Publican, (ſaith the fore-man of their Iury in this Parable, that brings in the verdict for all the reſt) ſpying a mote of infirmitie in his brothers eye, but not diſcerning the beame of impietie in his owne; ſtraining at every Gnat hee meets in the ſtreet, but leaping over every Camel that lyes at his own threſhold; nothing is ſweet that fits not his taſte, but all things unſavoury that feed not his humour; barking at the Stars like a Dog in the night, and hiſſing in a corner like a Serpent; conſuming the next member like a Canker, and gnawing an iſſue

issue in the wombe of his mother like a Viper: *viscera impiorum crudelia.* Contempt of our brethren? It is the unkinde dissolution of the whole frame of nature, which delighteth chiefely in societie. It is a rottennesse in the marrow, a fire in the body, a fury in the soule, the rust of a good conscience, the poyson of charitie, the enemy of peace, the breach of unitie, the mother of mischiefe, the nurse of contention, the daughter of pride that is never barren; It is a frenzy infecting the head, vexing the spirit, molesting the heart; It filles the head with wicked inventions, they sleepe not (saith *David*) till they have done mischiefe; The minde with perplexed thought, *Isaas* sought opportunitie to betray Christ; The heart with bloody revenge, *Cains* countenance was cast downe, he rose up and massacred his brother. Contempt of our brethren? It is the seed of sedition, the brand of a reprobate, a Locust of the bottomlesse pit, the sonne of those Gyants Anach,

Anach, and Anakim, a murdering ſpirit, and a ſpirituall murderer; ſo Saint *Iohn* expreſſely: He that hateth his brother is a man-ſlayer. And ſuch likewiſe was the lamentable condition of theſe ſectaries in the third and laſt ſtep or degree of their affected ſingularitie Advancement of their owne eminencie, and contempt of others.

As therefore our bleſſed Saviour hath upon theſe grounds propounded; ſo proceed we in his name, and by the aſſiſtance of his ſpirit, to expound this parable. Wherein wee may obſerve as in a glaſſe repreſentative the perfect character of an hypocrite; whoſe genealogie hath many generations. Suggeſtion of the Serpent, begate concupiſcence; concupiſcence, ſinne; ſinne, ill cuſtome; ill cuſtome, blind devotion; blind devotion, wilfull ignorance; wilfull ignorance, hypocriſie; hypocriſie, vaine-glory; vaine-glory, ſelfe-love; ſelfe-love, ſelfe-confidence; ſelfe-confidence, preſumption of righteouſneſſe; preſumption

ſumption of righteouſneſſe, contempt of others; contempt of others, a Phariſee: And a Phariſee begate two twins, hypocrits both; the one a diſſembler with his God, the other a deceiver of his brother: and both of them either bearing private grudges in their hearts as *Cain* to *Abel*, or elſe open reproaches in their mouthes as *Iſhmael* to *Iſaac*, till they both fall into the pit that they digge for others.

I have now brought you to the threſhold of the parable, where for this time I muſt needs leave you: the text I named, and the time I am bound to obey, have granted commiſſion to proceed no further.

THE SECOND SERMON.

Luke 18. 10.

Two men went up into the Temple to pray: the one a Phariſee, and the other a Publican.

WEE have already diſpatched the Preface in the former Verſe, which lead our meditations to a threefold *Quære*. The firſt, to the Etymologie, or ſignification of the word Parable. The ſecond, to the reaſon, why our Saviour ſo often in the Goſpel ſpake unto the people

ple by parables? The third and laſt, to the ſpeciall occaſion, that induced him to propound this parable.

Proceede wee now σὺν θεῷ, by Gods aſſiſtance and your chriſtian patience, to enter upon the Parable it ſelfe. Which being a glaſſe repreſentative, of the perfect character of an Hypocrite: I ſhall bee ſo farre from perſonall invectives in the proſecution thereof, that I ſhall deſire all in generall, to behold their faces in it. Not (as the common courſe of the world is) for a man to glance over the ſhoulder upon his brother, as if the doctrine delivered concerned not himſelfe: Or, like S. *Iames* his Naturall, to take ſo ſlight a notice, that preſently hee forgets it at the turning of the backe: but with a ſerious and particular application to the conſcience, and with a full purpoſe and reſolution of amendment. For (though I confeſſe) the drift of the parable aymes moſt punctually at the Hereticke and Schiſ-

Schiſmaticke, in whom the ocean of hypocriſie ſwels to a full Sea: yet, before we have done with it, wee ſhall finde it will reach us all, and ſpare none: for as much as he that is ſoundeſt at the heart, may at one time or other (if hee flatter not himſelfe too much) diſcover in himſelfe ſome dregs of hypocriſie, ſome ſpice of the Phariſee. Let every one then in the feare of God, apply the parable onely to himſelfe, as ingenuouſly taxing his owne conſcience, as *Nathan* did *David*, and ſay, *Tu es homo*, Thou art the man our Saviour now taxes, and the Preacher now ſpeakes to. That ſo every one reſolving to mend one, God in his mercy may mend all. And upon this good reſolution, by the bleſſing of the Author, we may venter upon the Parable.

Two men went up into the Temple to pray: the one was a Phariſee, and the other a Publican.

That great Divell incarnate, Hypocriſie in devotion, is heere

diſcovered unto us by our bleſſed Saviour, by a parable of two men, as like in outward ſhew, that it is very hard to diſcerne the one from the other; but as different in inward ſubſtance, as light and darkneſſe. Their behaviour is expreſſed in the words of this Text, joyntly together; then ſeverally and apart, in the verſes following. At firſt ſight a man would thinke all were well. Here are firſt, *Duo homines*, two men; good company. Here is ſecondly, *aſcenſus in Templum*, they walke, and they talke, and they converſe together, and they goe up into the Temple together; a good poſture. Here is thirdly, *Devotio*, a ſeeming ſtrong devotion; They goe up into the Temple to pray; a good exerciſe. But alas, heere is the leaven that ſowres all, and ſwels all, the leaven of Phariſees: *The one was a Phariſee, and the other a Publican.*

Duo homines, two men? why good company, and once a rarity to

to bee found upon the face of the earth. Without all queſtion, ſocietie is both commendable and comfortable, by the principles of nature and grace to: for though *unum & bonum covertuntur*, by our metaphyſicall diſcipline; yet hee that ſoares but one degree higher ſhall finde, that the moſt perfect unitie is beſt pleaſed to admit of a Trinitie: No doubt, to ſignifie, that as there can bee no true ſocietie without an unitie; ſo there can bee no perfect unitie without a Societie.

Went theſe two men up into the Temple? they could not have trod a fayrer path. A journey that *David* undertooke with great alacritie and cheerefulneſſe, eſpecially when hee went up into the Temple with companie; the more the merrier. I was glad (ſaith he) when they ſaid unto me, *Wee will goe into the houſe of the Lord.* It is a good ſight to ſee men go by twoes into the Temple; but a farre more bleſſed, to ſee them flocke by tens, 2.

and hundreds, and thouſands: As (bleſſed bee God) in this, and divers other Congregations in this Kingdome.

Went theſe two men up into the Temple to pray? they could not have gone with a better reſolution, nor performed a better exerciſe. Had they gone but ſingly up into a private chamber, or a cloſet to pray, and beene ſtill; it had beene (no queſtion) an acceptable ſacrifice of righteouſneſſe: Devotion, bee it never ſo private, if it be hearty, ſhall never returne emptie without a bleſſing. It is like *Davids* Tree planted by the waters ſide, whoſe leafe never withers, but ſtill brings forth fruit in due ſeaſon; whatſoever it doth it ſhall proſper. It is a fruitfull Vine, continually bearing cluſters of ripe grapes; whoſe roote, is charity; whoſe ſtocke, faith; whoſe top, hope; whoſe ſpreading twigges are laden with fruite, the workes of mercie; and whoſe flouriſhing bloſſomes, are the wholeſome words

Pſal. 1.

wordes of wisedome.

As the morning Starre in the midst of a cloud; As the Moone when it is at full; As the Sun shining upon the Temple of the most high; As a bright raine-bow in faire clouds; As the flower of Roses in the spring; As Lillies by the rivers of water; As fire and incense in the Censer; As a vessell of massie gold, beset with all manner of precious stones; As a faire Olive tree that is fruitfull; As a Cipresse tree that growes up to the clouds; And as the fat that is taken from the Peace-offering; so is the prayer of the righteous man if it be fervent. It is paled in like the garden of Eden with everlasting mercies, when the best of our sacrifices are layed waste and common; It floates like *Noahs* Arke upon the waters of affliction, when the best of our thoughts are overwhelmed and perish; It buds and bloomes like *Aarons* rod, and brings forth ripe Almonds, when the best of our works remaine dry

Eccle. 50.

Iam. 5. 16.

and wither; This one ſheafe ſtands upright, and this one ſtarre ſparkles, when the reſt of the hile fall flat upon the ground, and all wandering Comets are quite obſcured.

Abigals bottles of Wine, and frayles of Raiſons were never ſo welcome to hungry *David* in the wilderneſſe of Parran; Nor the ſhadie Iuniper tree ſo delectable to the Prophet in the parching Sun; Nor *Iacobs* fat Kid, ſo acceptable to his father *Iſaac* in his ſickneſſe; Nor the ſight of young *Benjamin* ſo pretious to his brother *Ioſeph*, when he was the chiefe Governor of *Pharaohs* Court in *Egypt*; Nor the Wals of *Ieruſalem* ſo deare unto the Iewes, that kiſſed them at their returne from captivity: as zealous and hearty prayer is unſpeakeably comfortable to the ſoule of a diſtreſſed ſinner. It fils the mouth with laughter, and the heart with gladneſſe: It gives light to them that ſit in darkneſſe, and life to them that ſit in the ſhaddow of death: it is *Dæmoni-*

bus

bus flagellum, animæ ſubſidium, Deo ſacrificium. A ſcourge to the Divell, a prop to the Soule, a Sacrifice to God, which God cannot deſpiſe: It is the continuall feaſt of a pined conſcience; the onely ſolace in a Sea of ſorrowes: (*Call upon me in the time of trouble*, ſaith the Lord, *ſo will I heare thee and thou ſhalt praiſe mee.*) It is the very ſtation of the ſoule in the preſence of God, and the ſtation of God in the preſence of the ſoule; God lookes upon her with the Eye of mercy, and ſhe glances upon God with the eye of humility. What ſhall I ſay more? It is the food of the Soule; the quinteſcence of all ſpirituall comfort; the obtaining of all the graces and favours of the great King of Heaven; the raviſhing ſeale of that interchangable kiſſe of peace, betwixt the Bridegroome and the Bride; that ſpirituall Sabbath, wherein the Creator himſelfe deſires to reſt; that Lodge in the forreſt of *Libanus*, wherein the true *Salomon* ſolaces

Aug.

Ludovicus Granatenſ.

laces himſelfe, and enjoyes his delights with the ſonnes of men. It is milke for Babes, ſtrong meat for men, proviſion for the traveller, an haven to the mariner, victory to the militant, and glory to the triumphant. It is phyſicke to the ſicke, joy to the afflicted, ſtrength to the weake. It amends the bad, it confirmes the good, it comforts all. It is the Gate of Heaven, the firſt fruits of future glory, the heavenly Manna of all raviſhing ſweetneſſe, and the *Iacobs* Ladder that reaches from Earth to Heaven, whereby the Angels aſcend and deſcend, to carry up our petitions, and to bring downe Gods bleſſings.

If ſuch then bee the power and efficacy of private devotion, how much more powerfull is the ſtrength of publike prayer? If the bubling of one ſingle Conduit-pipe be ſo harmonious in the eares of God, how acceptable is the noyſe of many waters? If the one bee ſo potent, the other muſt needs

needs bee omnipotent; (If wee may bee so bold to use the phrase of *Alstedius*) *Est quædam omnipotentia precum*, (saith hee) There is such a kind of majesty and omnipotency in publike prayer, that it raises the dead, it overcomes Angels, it casts out devils, and (which is more wonderfull then all the rest) it seemes to master and over-master God himselfe; inabling the feeble Christian, to wrestle with his Maker, as *Iacob* with the Angell, with a *non dimittam*, I will not let thee goe without a blessing. *System. theol.*

Thus farre then the Parable succeeds well: that there were two men, it was good company; that they went up into the Temple, it was a better posture; that they went up into the Temple to pray, it was the best exercise, *That house shall bee called the house of prayer.* But heere is that which turnes *Iordan* quite backewards, makes the company uncomfortable, the posture preposterous, and the exercise

ciſe moſt execrable, the one was a Phariſee, and the other a Publican. That two men ſhould be of two mindes; the ſame in ſhew, but different in ſubſtance; come up into the Temple, and to pray too, and not with one accord in one place; this turnes our honey into gall, the waters of *Meribah* into the waters of *Marah*: *The one was a Phariſee, and the other a Publican.*

Mention is often made in the Goſpell of Phariſes, to the ſhamefull reproach of their life, and ſevere reprehenſion of their unbeleefe; who either with the faithleſſe traditions of men, or the fruitleſſe objections of the Law, ever went about to intangle our Saviour in his ſpeech. *But in vaine is the net layed* (ſaith *Salomon*) *before the eyes of the winged.* Prov. A buſie ſect it ſeemes they were: for either when they went with him into the Temple, they lift up their heeles againſt him, like deceiveable hypocrites; or elſe in the judge-

judgement-hall they ſpend their mouthes againſt him with a *Crucifige*, crucifie him, like murderous homicides. Their lippes preſerve much knowledge of the Law, and yet the poyſon of aſpes is under their throate. The morall precepts are written in their Phylacteries with a thorne to pricke their Anckles, and yet their feete moſt ſwift to ſhed blood. They ſit in the Chaire of *Moſes*, and yet reſiſt the Lords anointed with *Corah*. They bind heavy burdens upon the ſhoulders of other men, and yet they touch them not with their owne fingers.

Greater enemies to the Croſſe of Chriſt, which is his glory and our Salvation, were there none than Phariſees. Not *Pilate* the judge with his halting opinion, and luke-warme religion. Not *Caiaphas* the high Prieſt with his inward malice, and outward holineſſe. Not *Judas* the traitor with his kiſſing lip, and killing heart. Not the vulgar route and rabble

of

of the Iewes clamorously acquitting *Barrabas* the malefactor, and despightfully condemning Iesus the innocent. And yet forsooth none so pure, none so holy in outward profession as a Pharisee.

Orig. in Math. *Hujusmodi venandi fallacias sectatur Satanas, sub titulo sanctitatis agere insidias.* It is Satans usuall sleight of hunting, by a shew of holinesse to intrap the simple. Pharisees in the eye of the world reputed for mirrors, shrined for Saints, canonized for halfe gods: and yet for all this glittering pretended piety, in the judgement of Christ and his witnesses, true Reedes shaken with the Winde, painted Sepulchres, Wolves in sheepes cloathings, Scribes and Pharisees, hypocrites, woe be unto them.

Thus hath Satan juggled from the beginning, and continually changed himselfe into an Angell of light. *Ciceroes* Rhetorician, *Platoes* Polititian, and *Homers* Traveller are not so lively painted in their colours,

colours, as here a Pharisee, in his due and true conditions, his counterfeit conscience being discovered, and the vizard of hypocrisie, semblable to religious sanctimony, pluckt from his face of impudency. For though he be a *Proteus* of many shapes, and variable changes; (and never a change from worse to better; (for *desinit esse melior, qui desinit esse bonus,*) hee that ceases to be good in the positive, is farre from proceeding to better in the Comparative:) Yet heere like the Moone, hee may be seene at full: he is totally Eclipsed with his God; hee is waxing and waining with the world; He is almost at last quarter, darkened and obscured in soule to himselfe. In that, an hypocrite, drawing neere unto God with his lips, but farre from him in his heart; In the other, a heretike, saying, Loe heere is Christ, and there is Christ, we know not where; And in this an Atheist, neither hot nor cold, having a name to be alive, but indeed

is

is dead. And as the Maſter tooke the firſt draught of this hypocrite for former; ſo the Scholler continues it for latter times, 2 *Tim.* 3. 2. Where he telles us, that men ſhall be lovers of their own ſelves, covetous, boaſters, proud, curſed ſpeakers, diſobedient to parents, unthankfull, unholy, without naturall affection, truce-breakers, falſe accuſers, intemperate, fierce, deſpiſers of them that are good, traytors, heady, high-minded, lovers of pleaſure, more then lovers of God. This for the Phariſee, now for the Publican.

Of whom (you may well ſuppoſe) that much cannot bee ſaid, having ſo little to ſay for himſelfe, onely he craves the benefit of his booke; *Miſerere mei Domine*, ſo farre hee reads Clarke-like, *O God bee mercifull to mee a ſinner.* And therefore for charitie ſake, we may plead thus much for him: As the Phariſee ſaid of himſelfe, that hee was not as this Publican; ſo may wee juſtly ſay of this Publican, that

that hee was not as the Pharisee; whatsoever the Pharisee was, hee was not; and whatsoever the Pharisee was not, that was he; in the sight of God, in the sight of man, and in the sight of his owne eyes. A man of no publike fame, but publike infamy; His very name discovers both his nature and office too; a poore Publican, a tribute gatherer, an under-customer, an officer of the basest accompt amongst the Iewes; both by reason they were servants to the Romanes, whose yoake they could not indure, and also grinding exacters of more then their due for their owne advantage. This publike contempt of others made him at length seeme odious in his own eyes: for *peccat & publicat* (though not in *Senecaes* sense) he sinnes, *Sen.* and he publishes his sinne, not to his glory, but to his shame; not to the erection of his head, but to the confusion of his face; and when he was smallest and vilest in his owne eyes, he was then in greatest repute and

and eſtimation in the ſight of God; as it ſhall appeare (God willing) more at large hereafter. In the meane time wee ſee the parable turnes upon theſe two hinges; A proud boaſter, and an humble confeſſour; A preſumptuous juſticiary, and a penitent offender; An arrogant hypocrite, and a dejected ſinner. *Theſe two men went up into the Temple to pray; the one a Phariſee, and the other a Publican.*

Such a generall reſemblance is there betwixt hollow hypocriſie, and truly religious ſanctitie, that the Church may too juſtly lament and complaine, that her children
Lam. 4. are blacke like unto coales, no man is able to diſcerne them when hee meets them in the ſtreets; and that the great Citie of God is become like an harlot. This generall reſemblance is ſet down in the forehead of this Parable, by foure ſpecial repreſentations; wherein painted hypocriſie, and naked ſimplicitie may ſeeme at firſt both alike, or rather hypocriſie, to carry the fairer

fairer shew. The first is, the number of the persons, *duo homines*, two men, the Pharisee and the Publican, one for one; and most commonly greater, is the multitude of hypocrites.

In the old world and dayes of *Noah* with his two faces, the one looking to the world perishing, the other to the posterity comming, but eight persons were reserved in the Arke. But one *Michaiah* against foure hundred false Prophets. *Elias* complaines that he is left alone, and not five good men to bee found in those great and famous Cities of *Pentapolis*. But onely three brethren in that mighty flow of idolatry, and Empire of *Nebuchadnezzar*. Onely *Caleb* and *Joshuah* of innumerable thousands of Israelites entred into the Land of *Canaan*. Our Saviour cured ten Leapers, and but one returned thankefull. And therefore he foretold, that in these last dayes many false Prophets should arise and deceive many; *For*

1.

Gen 8.
1 King. 22. 6.

For ſtraight is the Gate, and narrow is the way, that leadeth unto life, and few there bee that finde it. The Church of God is a little flocke: a ſmall ſhip for *Simon* to launch out into the deepe. *Paphnutius* ſtood againſt the whole Councell of Nice; *John Huſſe* againſt the Councell of Conſtance; *Luther* alone forſooke his Cloiſter; and theſe three men, (by the helpe of their God,) in their times prevailed. Generality then, and the greater number, can be no certainty of the true Church. *Auxenſius* made a proude challenge to the Emperour *Conſtantine: Nos habemus conſenſum & concentum ſexcentorum Epiſcoporum*; Wee have the conſent and harmony of ſixe hundred Biſhops: and yet he was an Arrian.

2. The ſecond reſemblance is in externall forme, and outward behaviour, wherein they are ſtill both alike; they both aſcend and goe up. As well the idolatrous Iew to *Dan* and *Bethel*, to worſhip *Ieroboams*

boams calves, as the true Israelite to *Ierusalem*, to worship the living God: Vpon a certaine day, the children of God came and stood before him, and Satan came amongst them too: They like Priests cloathed with righteousnesse, and Saints singing with joyfulnesse; but he, either like a subtill Serpent seeking whom hee may deceive; as he did *Eve*, in the Garden; *Peter*, in the High Priests hall; and *Iudas* at the Passeover: Or else, as a roaring Lyon into the conscience; an accuser of his brethren; as he entered into *Cain* the fratricide; and *Iulian* the Apostate: Or else a red Dragon, for the triall of their faith and patience; as unto *Iob*, and *Paul*, when the messenger of Satan was sent to buffet him. Thus *Cain* goes to the Altar to sacrifice, as well as *Abel*. *Iudas* will have a finger in Christs dish, as well as *Iohn*. The Pharisee carries a countenance of holinesse, a grace of godlinesse, and a shew of sanctimony, more then doth the Publican, Iob 2.

can, and yet they both goe up; here is yet ſmall difference.

The third reſemblance is, One place, the Temple receives them both. Where God will have his Church, the divell will bee ſure to have his chappel. As in the world there is heate and cold; night and day; hill and valley. As in humane Arts there is oppoſition of Sciences, Sophiſtrie and probabilitie, rage and reaſon, affirmation and negation, *pro* and *con*: So in Gods Church militant, ſuperſtitious faction will be ſure to couch under the ſame roofe, with true devotion; diſguiſed hypocriſie, with naked piety; and ſhameles vanitie, with ſimple veritie. Where the painefull husband-man ſowes pure ſeede; there the envious man will ſcatter tares. Where *Paul* plants the grafts of grace and unitie; there *Alexander* the Copper-ſmith, inſerts his imps of contention and impietie. Where *Simon Peter* preaches converſion unto God; there *Simon Magus* practiſes

ſtiſes conjuration by the Divell *Dagon*, the Idoll and folly of the *Philiſtims*; and the Arke of God, the glory and felicitie of the Iſraelites, were ſometime both in one houſe. *Noahs* Arke harboured as well ravenous wolves, as tame and ſimple creatures; The Lambe, and the Woolfe; the Raven, and the Dove; the Adder, and the Coney.

Vt lilium inter ſpinas, ſic Eccleſia Dei bonis atque malis permiſta eſt. As a lilly growes up betweene two thornes; ſo the outward viſible Church is a mixt Congregation of good and bad. As in all gardens, grow as well weedes as hearbes: As upon all trees, as well blaſſe as bloſſome: As in all rivers, as well frogges as fiſh: So *Iſaac* and *Iſhmael*; *Magus* and *Philip*; Publican and Phariſee, goe up into the Temple together. *Bern. in Cant.*

The fourth and laſt reſemblance to them both, is, One end and purpoſe, in generall to pray. Some worſhip the hoſt of heaven, calling

calling the Sunne *Iſis*, and the Moone *Oſiris*; as the Ethnicke and Pagan. Some an Idoll, turning the glory of the Creator, into the ſimilitude of the creature; a calfe that eateth hay; as the Sodomite and Gentile: But in vaine are theſe men, and their hope is amongſt them that go downe into the pit. Some truſt in their owne merits, not Gods mercie; in their owne workes, not Chriſts worthineſſe: In the invocation of the Mother a ſinner, and not the interceſſion of the Sonne the onely Saviour; robbing him of that honor, whereof hee is ſo juſtly jealous, that he will not impart it to another.

But the humble Publican, and truely penitent, layes his prayer a ſteepe in a flood of teares; throughly ſpiced with a broken and contrite heart, ground to powder betwixt the two millſtones of faith and hope; truſting in God as in a mercifull Father, leſt hee ſhould deſpaire; and fearing

ring to dread him as a most just Iudge, lest hee should presume, as did this Pharisee.

It is observed by S. *Chrys.* upon the 1. of *Matt:* That as Christ made foure wonderfull followers of himself: Of a simple fisherman, a learned Pastor of the Church, *Peter*: Of a Persecutor in *Iewry*, a Teacher and Doctor of the Gentiles, *Paul*: Of a Publican, sitting at the receit of Custome, a chiefe Evangelist; *Matthew*: And of an ignominious theife upon the Crosse, a glorious Saint in Paradise. So likewise, the false Prophets would make themselves wonderfull followers of Christ too; creeping upon the flocke in sheeps clothing of innocency, whē inwardly they are ravening wolves ful of hypocrisie.

Thus is the Church of God become like *Iosephs* Cribbe, a cradle for Christ, and a manger for the Asse. *Mendacium imitatur veritatem.* Hypocrisie will have *Iacobs* small voice, though the rough hands of *Esau*; heresie, *Iudas* his *Ierome.*

kisse in the lippe like a disciple, but a curse in the heart like a Divell: And a Pharisee will bee puft up like a bladder, both in words and countenance. The flies *Cantharides* breede (they say) in the sweetest roses. The Palmer worme neasteth in the faireſt Cedar. The flatterer crouches to a man of the best nature. And hollow hypocrisie will be an inseparable companion, to religious sanctitie. Lucifer is fallen like a star, and hath gotten him a new kinde of policie, under the name of Christ to deceive the simple. Some things are, and yet not seene, as the spirit of a man: Some things both are, and seene, as the body of a man; Some things neither are, nor seene, as the thoughts of a man: And some things seeme, and are not, as the shadow of a man; a perfect emblem of pharisaicall simulation. *Rachel* was never so cunning for her father *Laban*, in sitting upon his idols hid in the litter: Nor *Micoll* so crafty for

Saul,

Saul, in the conveyance of *David*: Nor *Gehezi* so pregnant in coyning an excuse to *Naaman*: As a Pharisee is to halt with his God, and to gloze with his brother; hee seemes to goe up neighbourly into the Temple with the one, and to pray devoutly to the Other.

The last worke then, that wee have to doe for the Conclusion of this exercise, is to settle, and quiet the conscience in so turbulent a Sea of distracted devotion. That two men went sociably in company together, thou likest it well. That their society led them so faire a way, to goe up into the Temple together, thou likest it better. That their journey tended to so good an end, to goe up into the Temple to pray, it ravishes thy contemplation. But that the one should be a Pharisee, and the other a Publican; that there should bee such Heresie and Schisme in the Church, such fractions and factions in the publike body; and such deceiveable hypocrisie in the pri-

vate members; this (I dare say) troubles the conscience much, and cooles thy devotion more.

And why so? Knowst thou not that *Rebecka* had two twinnes, *Iacob* and *Esau*; the one a vessel ordained to honor, the other to dishonour? why these were the *duo homines*, wee now treate of: and therefore shee a lively type and Emblem of the Church militant. *Semen unum, diversi concepti; uterus unus, diversi nati*; The seed one, the conception divers; the wombe one, the birth divers: And why should not the Church then take as patiently, as *Rebecka* did, the strugling of her twinnes? Aug.

Knowest thou not againe? that our blessed Saviour, *Matth.* 13. compares the Kingdome of Heaven, which is his Church militant, unto an husbandman that sowed good seede in his field; but while men slept, the envious man came and sowed tares: which, when the servants perceived, they by all meanes counsell their Master to weede

weede them up. But the Master in his wisedome would not grant it, lest they should plucke up the good corne, with the tares; and therefore hee resolves upon a *finite utrosque crescere*, let both grow together untill the harvest. To prevent such weeders amongst the *Corinthians*, the Apostle was faine to propound an *oportet hæreses esse*; and tell them plainely, that there was, and must bee divisions, and heresies, even amongst them, the true Church of God; that they which are approoved might bee knowne. There must be heresie to try thy faith, there must bee schisme to try thy judgement; there must be furie to try thy patience; there must be frenzie to try thy wisedome; there must be hypocrisie to try thy soundnesse. Shouldest thou fall from thy God to an Idol with the hereticke; where is thy faith? Shouldst thou rend thy selfe from his Congregation with the Schismaticke; where is thy judgement? Shouldest thou

play fast and loose with both, like an Hypocrite; where is thy sincerity?

Tertullians. *Quid si totus mundus adoraret Satanam?* It is *Tertullians* case: what though the whole world should forsake God, and serve the Devill, shall God therefore loose his service of thee? *Si Episcopus, si diaconus, si vidua, si virgo, si doctor, si etiam Martyr lapsus à regula fuerit, num idcirco hæreses veritatem videbuntur obtinere?* saith the same father. What if a Bishop, a Deacon, a Widdow, a Virgin, a Doctor or master in *Israel*; nay, what if a Martyr of Christ Iesus shall fall from the rule and proportion of faith, shall heresies therefore seeme to obtaine the approbation of the truth? or shall the truth shrinke from the proud face of heresie? what if two men goe up into the Temple together, the one a Pharisee and the other a Publican? *Non ex personis probamus fidem, sed ex fide personas*: we doe not approove of the faith of Christ

Christ by the persons of men, but the persons of men by the faith of Christ. Or what if two men goe up into the Temple by succession? *Non habet hæreditatem Petri, qui fidem Petri non habet*; Hee cannot inherit *Peters* chaire, that doth not inherit *Peters* faith. The Iewes could boast themselves to bee of the seede of faithfull *Abraham*: but our Saviour tels them they are no better then the seminary of their father the Devill. After S^t. *Pauls* departure grievous Wolves were to enter in, not sparing the flocke. The desolation of abomination was to sit in the holy places; and Antichrist himselfe, that man of sinne in the Temple of God. *Manasses* succeeded *Ezechias*, *Ieroboam David*, and now the Turke is crept into the foure Patriarchall seates; *Alexandria*, *Ierusalem*, *Constantinople*, and *Antioch*. *Et in Romana ecclesia sedent Scribæ & Pharisei*, The Scribes and Pharisees sit in *Moses* his chaire at Rome too. They are not

all Iewes (it ſeemes) that dwell at Ieruſalem, nor all Iſrael that are of Iſrael, nor all of the Church that are in the Church; nor all of the Temple that goe into the Temple to pray. The hedge-ſparrow many times hatches the yong Cuckooe; and the Hen ſits upon the egge of the yong Cockatrice; and frogs come into *Pharaohs* Privy Chamber; Scribes and Phariſees, Nullifidians and Atheiſts, Anabaptiſts, and Adiaphoriſts, and all come up into the Temple to pray.

And what of all this? *Eſto tu rectus*, onely be thou upright and all ſhall worke together for the beſt to thee that loveſt God, and art effectually called according to his purpoſe. *Mali tecum eſſe poſſunt in area, in horreo nunquam erunt.* Well may evill men be with thee in the ſeed-furrow, but they ſhall never bee with thee in the barne. They are yet in the furrow and tillage, as thoſe that to day are bad, but to morrow may be good,

as

as was this Publican; and they which presume to day that they are perfect, to morrow may bee found agraine too light, as was this Pharisee. And therefore, *sine utrosque crescere*, let them both grow together untill the harvest. Then the great husband-man shall come with his fanne in his hand, to purge his floore thorowly; the Wheate hee shall carry into his barne, but burne up the chaffe with unquenchable fire.

In the meane time, let no sublunary distraction, slacken thy happy progresse to the Temple; but ascend in body, and ascend in spirit. For this purpose, Temples were anciently scituated upon hils; as that at Ierusalem upon mount *Sion*, a faire place, and the joy of the whole earth. Our fathers worshipped in this mountaine, (said the woman of Samaria) And many of our Temples are so scituated at this day. And most of them have certaine steppes or ascents to Quires and Chancels,

to teach thee to aſcend in ſpirit, aſwell as in body: to aſcend from the blindneſſe of nature to the light of grace; from the old *Adam* of ſinne to the new man of righteouſneſſe; from affection to perfection; forſaking thy ſelfe and following thy Saviour.

And when thou art come up into the Temple, ſtand not up proudly to juſtifie thy ſelfe, as did this Phariſee; neither ſquot downe unmannerly in thy ſeat to ſleepe, as too many in this drowzy age; but fall low on thy knees with this Publican to pray. The Temple was not made to prate in, or to ſleepe in, but to pray in. Pray then, and be ſure to pray as thou ought eſt to pray. Pray humbly, pray heartily, pray devoutly, pray faithfully, and waver not. Feare not the two men that are about thee, or without thee, they can neither helpe nor hinder thy devotion; but let all thy care bee when thou commeſt into the Temple to pray, that there be not *duo homines in uno homine*, two men

men in one man within thee. Consider where thou art, in the Temple. Consider wherefore thou commest thither, to pray. Consider to whom thou speakest by prayer, to to him that is καρδιογνώστης, a searcher of thy very heart and reines, and a discerner of thy secret thoughts long before thy selfe, and therefore will not be doubled or dissembled with all. O consider all this, thou that forgettest God and thy selfe too much, when thou goest up into the Temple to pray. First, take *Salomon* for thy counsell: Be not rash with thy mouth, nor let thine heart bee hastie to utter a thing before God. Then take *Moses* and *David* for thy Presidents. Put off the uncleane shooes of thy polluted affections, for the ground whereon thou treadest is holy ground. First be able to say, *Paratum est cor meum Domine*, My heart is ready, O God, my heart is ready: and then wash thine hands in innocency and so compasse Gods altar.

THE THIRD SERMON.

Luke 18. 11.

The Phariſee ſtood and prayed with himſelfe thus, &c.

WEE are paſt the Preface, and have made an entrance into the Parable it ſelfe ſo farre, as the behaviour of the two men, whom it principally concernes, the Phariſee and the Publican, is expreſſed joyntly in the Temple; where for a time we left them at their devotion together, and now have found them at it againe ſeverally, and apart,

and

and firſt the Phariſee, for ſtill hee will be firſt.

Who though he came into the Temple with the Publican, yet being come, he prayes by himſelfe apart. Whoſe devotion proclaimes him a preſumptuous hypocrite both in the manner, and in the matter. In the manner, by ſtanding up ſo pert, and by ſtanding apart. In the matter, which was nothing but meere braggery, bumbaſting his petitions, firſt with odious commendations of himſelfe, privative, and poſitive; God I thanke thee I am no extortioner, no unjuſt man, no adulterer; but I faſt twice in the weeke, and I give tithe of all that I poſſeſſe. Secondly, by a malicious contempt of others, generall and ſpeciall; I am not as other men are, nor as this Publican.

The very manner of his devotion, plucks away the vale from his face, and ſets him apparently up to the view of the whole world, that folly may bluſh, and wiſdome be

be nothing ashamed. And first it discovers the woodden head of selfe-confidence, which hath three parts.

The first is his division, or departing from the Church, taxed in this word, Pharisee; which is derived from the Hebrew *Phares* and *Phareth*, to divide. So signifies the name of King *Pharaoh*, whose regiment consisted of two sorts of people, Hebrewes, and Egyptians. So *Thamar*'s two twins, the younger *Zareth*, but the elder called *Phares*, because he first opened the wombe. So in that hand-writing against *Balthazar*, *MENE TEKEL PHARES* or *PERES*, Thou and thy kingdome are numbred, weighed, and divided to others. 1.

The second part of selfe-confidence, is wilfull resolution or obfirmation of judgement, neither mooved by reason, nor remooved by argument, intimated in the word, Standing. 2.

The third part of selfe-confidence,

dence, is either hereſie or any other imperfection of doctrine, implyed in theſe words, praying with himſelfe. Three notable notes, and manifeſt markes of a compleat Phariſee.

1. Firſt, the rending and ſequeſtring of a mans ſelfe from the Congregation; if it be in matters of faith, it is called hereſie; if in matter of order or Ceremony, it is called Schiſme. Both which fall under the compaſſe of Saint *Iohns* virge. They went out from us, becauſe they were not of us; for if they had beene of us, they would have continued with us: But this comes to paſſe, that it might appeare they are not all of us.

Theſe two vipers and peſtilent brood of their mother Confuſion, have from the very beginning, either ſnatched at the heeles, or flowne into the face of the true Church of God. The one, like thoſe men of Iabes Gilead will conclude no peace with Iſrael, except they may plucke out their

right

right eyes. The other, like the young prince *Ammon*, shave away halfe the beard, and cut off by the buttocks the garments of *Davids* Embassadours. So unmercifully is the Church crucified betwixt these two malefactors: The one doe *disrumpere charitatis vincula*, untie the bonds of peace; the other doe *corrumpere fidei dogmata*, undoe the unitie of the spirit. The first are different, in things indifferent; the second almost indifferent, in matters different; and both spurne at the poore Church, as at a common football. Of all the world like *Sampsons* Foxes, severed in their head, but tyed together by the tayles, with fire-brands betwixt them, able to set a whole State in an uproare and a combustion. D. Boys.

The Church is called in Scripture a pillar, from whence they are fallen like a tottering roofe. A Ship, out of which they have wilfully leaped to bee drowned, making shipwracke of their faith. The hill

hill of Sion, from whence they have tumbled, and broken the necke of a good conſcience. And the Spouſe of Chriſt, whoſe love they have forſaken, like vow-breakers and adulterers.

They can be content to acknowledge this to bee the true Church; and yet in a phariſaicall humour, they will not ſticke to cut themſelves from it. Some for filthy lucre, teaching ſuch things as they ought not; as the Prieſt of *Bell*, and *Hymineus*, and *Philetus*, and *Demas*, departing for the love of this preſent world. And as *Paulus Samoſatenus*, gaping for preferment from *Zenobia* Queene of *Arabia*. Some for ambition, as *Donatus*, becauſe he could not get a Biſhoprickei n *Carthage*: And *Novatus* miſſing the cuſhion for another in *Italy*: And *Arrius* greatly ſtomacking the matter, becauſe his ſchoole-fellow *Euſtathius* was conſecrated Biſhop of *Pontus*, and not he. Some as ſicke as ever they can hold, of ſelfe-love; their very

Ierome in 13. Zach:

conceit

conceit is their Idol. The covetous man worships his money; and the Hereticke his opinion; both like to the *Athenians*, worshipping an unknowne God. *Simon Magus* said, hee was the great power of God the Father to the *Samaritans*, the Sonne to the *Iewes*, and the Holy Ghost to the *Gentiles*. Some amongst us like the *Manichees*, who take their name from *Manna*; all that they say is Angels food. Some like *Montanus*, who said he was the Comforter; none edifie but they. Some like *Novatus*, calling himselfe *Moses*, and his brother *Aaron* their Pastor and Elder. Some like *Donatus*; there is no Church but in their *Affrica*, causing our charitie to wither like grasse on the house top; and truth to bee disguised like *Ieroboams* muffled wife, hardly to be known, and our concord to fall in pieces like sand, and to be cut in the head like the greeke letter Ψιλον. *Tertul.* *Clem. Alex.*

There was an harlot (you know) would not suffer *Salomon* to

to cut in pieces her living child; yet theſe miſcreants can indure to divide their ever-living Saviour. Some hold of *Paul*, ſome of *Apollos*, ſome of *Cephas*; who (if they had any grace) might at length heare their Saviour to complaine: I was torne with ſpeares, rent with nailes, ſhed my blood, and laide downe my life; *ut te mihi conjungerem, & tu dividis me*, to joyne thee to my ſelfe, and thou divideſt mee.

Aug. con. Ar.

Chriſt is the head of the Church, and the Church is the fulneſſe of his body; as they are not to be divorced, ſo they ſhould not bee divided. The Olive Tree muſt be left with her fatneſſe; the Fig-tree with her ſweetneſſe; the Vine with her wine, that cheereth the heart of man; and the bramble buſh (forſooth) muſt bee annointed King, that men may truſt under the ſhadow of her branches: As if wee could gather grapes of thornes, or figges of thiſtles. It is impoſſible to gather wholeſome grapes

Iudg 9.9.

grapes (ſound doctrine, good life, true worſhip, dutifull ſubjection) of thornes (mutinous mindes, turbulent ſpirits, throats full of adders poyſon, feete ſwift to ſhed blood;) Or figges of thiſtles, (bread for hungry ſoules, certaintie for doubting ſpirits, comfort for pined conſciences:) they are both full of ſtinging prickes; malice and melancholly, humours and rumours, conceit and deceit, diſorder and diſcord, madneſſe and badneſſe. Thiſtles indeed, that have in their tops flowers like wooll, but are toſſed to and fro of every winde. Their libels are more then ſlanderous, their ſcoffes more then hiſtrionicall, and their calumniations more then Sycophanticall, They would bee petty Popes in their pariſhes, Princes in their priviledges, and *Neroes* after their five and few yeeres governement. *Vtinam abſcindantur* (ſay I with the Apoſtle) I wold to God they were even cut off that thus diſquiet you. They pretend that the zeale of

of Gods houſe hath even eaten them up; when indeede the zeale of their owne houſes would eate up Gods houſe. Zealous *Peter* would faine build three tabernacles; one for *Chriſt*, one for *Moſes*, and one for *Elias*: In that, hee wot not what hee ſaid; hee was wrapt. Zealous *Boanerges*, *Iames* and *Iohn*, thoſe Sonnes of thunder, at one time would faine have commanded lightning from heaven, to deſtroy the unbeleeving *Samaritans*: at another time they deſired to ſit, the one at the right hand, the other at the left hand of Chriſt in his Kingdome. In neither of which, knew they of what ſpirit they were, or what they asked: Chriſt grants his Diſciples, no ſuch buſie warrants, as Antichriſt. *Et ad quid perditio iſthæc* (ſaid *Iudas* in his thriftie zeale) This oyntment might have beene ſold, and given to the poore: But wee all know he was a purſe-bearer.

Zealous Iewes crucifie the Lord of light as a blaſphemer making him-

himſelfe the Sonne of God: And zealous Phariſes will part his Garment amongſt them; even that *tunicam inconſutilem*, that ſeameleſſe coate, the Vnity of the faith, and pretend all conſcience without ſcience; they will looſe life and living, and yet not for righteouſneſſe ſake. Theſe are the ſtrongeſt bolts they ſhoote upon the ſuddaine, and the choiſeſt arrowes in all their quiver: All things they ſay are lawfull for them, but all things are not expedient. Which being ſpoken by the Apoſtle of things indifferent, nothing at all concerne matters of neceſſity. *Fides docet quid debet, charitas quid decet*: Our faith ſhewes us what is lawfull; our charity, what is expedient: And therefore the ordinances of the Church are neceſſary, *quoad bene eſſe*, being the foſterers of faith, and cheriſhers of charity. Rom. 11.

The ſecond arrow which is feathered with folly, ſhafted with errour, and armed with blindneſſe, is

Gal. 5. is this, *Stand fast in the liberty which yee have received in Christ Iesus, and bee brought no more into the bondage of beggerly rudiments.* Let them proove that they are the traditions of men, unwashed hands, the bondage of the world, and not the wholsome discipline of the true Church of God, inspired by the holy-Ghost, warranted by Scriptures, admitted by Councels, and approoved by presidents, and wee shall quickly yeeld. Otherwise it will bee told them, their colorable insinuations, and metaphoricall shaddowes, *à dicto secundum quid ad dictum simpliciter.* The ceremonies Leviticall of the Law are abolished, *Ergo* our Injunctions are abhominable? Such men such matter. It is well knowne, the Aple speakes there of justification by workes and faith, and not of the ceremonies of the Gospell. And yet (forsooth) these men in substance of religion can come and build with us, as did the men of Samaria by *Zerubbabel*; But to steale

ſteale away the hearts of the people as *Abſolon* did; Proclaiming faſts, as did *Iezabel*, but to maſſacre *Naboth*; Devouring Widdowes houſes in pretence of long prayer; they kiſſe like *Iſcariot*, but they kill like *Iudas*.

If reaſonable and judicious men, would not willfully ſuffer themſelves to be hood-winked and flattered in their folly, they might eaſily diſcerne theſe Gibeonites, for all their rent ſackes, old ſhooes, dryed and moulded bread. I beare them record they have a zeale indeed, but not according to knowledge; I could rather wiſh they would have an inoffenſive conſcience both towards God and Man; then would they bee ſure to give God his true feare, and *Cæſar* his due honour. And ſo I conclude this caſe of conſcience with Saint *Ierome*: *Si de veritate ſcandalum oriatur, utiliùs ſcandalum naſci permittitur, quàm veritas relinquatur.* If ſome ſmall offence ſhould ariſe from the profeſſion of the truth, *In Matt.*

ſurely that offence muſt needs bee more tolerable, then groſſe ignorance. But when there is ſtrife, and
1 Cor. 3. 3. envy, and diviſion amongſt you, (ſaith the Apoſtle) are you not carnall? When one ſaith, I am *Pauls*; another, I am *Apolloes*; hearing one and hating another, are yee not carnall? I beſeech you brethren (in the Apoſtles heart and tongue) *Marke them which cauſe contention amongſt you, and avoyde them.*

The ſecond part of Phariſaicall ſelfe-confidence, is a wilfull reſolution of opinion, or obſtirmation of judgement intimated by the word, Standing. A flattering and confident arrogancy in it ſelfe, but uncharitably contemptuous unto others, begetting two grand-follies, an erroneous falſhood in the ſpeaker, and a doubtfull dubitation in the hearer, and making both miſerable, when there are ſo many faiths, as there are wils in men; ſo many Doctors and doctrines, as manners in the world; and ſo many occaſions of blaſphemies admitted,

mitted, as there are vices committed, till at length our faith and religion must be written as we list, and as wee list, it must be understood; when our Preachers like Spiders, weave Webs out of their owne bowels, and like deceitfull Vintners turne Wine into Water by falsifying texts, but never like Christ turne Water into Wine, by broaching sound doctrines, dividing the Word of God aright. When the hearers againe have itching eares, that cannot indure wholsome doctrines, and commendable constitutions; their will being, like unto a sicke mans taste, nothing is savoury; and their judgment like the lightning that will bee seene before the thunder bee heard. *Tertullian* complaines much of their Preachers in his time: *Cædem Scripturarum faciunt* (saith he) *ad suam materiam*, They make a slaughter of the Scriptures for their owne purpose. And *Thomas Aquinas*, as much of the hearers in his time. They run like mad

men into the wilderneſſe to ſee, and what doe they ſee? nothing but reeds ſhaken with the wind.

Vaine-glory, is both the mother and the nurſe of obſtinacie. Math. 23. All that a Phariſee doth (ſaith our Saviour) is to be ſeene of men. He makes his Phylactery broad, and the fringes of his garment long. He loves πρωτοκλισίας καὶ πρωτοκαθεδρίας, the chiefe roomes at feaſts, the chiefe ſeats at Synagogues, ſolemne greetings in the Markets, and to be called of men Rabbi, that his Science may be manifeſted, and himſelfe magnified; and that either directly, or indirectly. Directly; if in words, it is called oſtentation; if in deeds, that have a face of truth, it is called invocation; but if the deeds be but apparent only, it deſerves no better a name then painted hypocriſie. Indirectly; if in underſtanding, it is called pertinacy, and ſtubbornneſſe of opinion; if in will, diſſention; if in plauſible ſpeech, and vociferation of words, contention;

if

if in action, it is called obſtinacy: So *Julian* anſwering the chriſtian Epiſtles of the Biſhops: "Ανεγνων, ἐγνων, κατεγνων. I read, I underſtood, and I deſpiſed. This is the phariſaicall practice (I feare) of too many amongſt us, that being convicted by reaſon before prudent authority, triumph at home amongſt their populous ruſticity, as if they had gotten great ſpoyles; like S. *Auguſtines, Donatiſts, Diſputare nolumus, baptizare volumus*; being more wordy then worthy, they ſpeake what they liſt, who ſhould controule them? *Stat pro ratione voluntas*; their will is their reaſon, and ſhall bee, though there bee no reaſon in their will, nor can bee: thou ſhalt not perſwade them though thou doeſt perſwade them: like *Salomons* foole, the more they are brayed in the morter of diſcipline, the leſſe they ſeeme to underſtand; and, like the milke of a Tygre, the more they are ſalted, the freſher they are. Sozom. l. 50. c. 18.

A Phariſee ſits chiefe in Synods, ſpeakes firſt in Councels, runnes not ſent, intrudes not called, records things ordered, undoes things done, cenſures them that have judged, prejudicates them that are to judge; and if hee bee not preferred when he would, and as hee would; either he preſently condemnes the ſuperiour as envious, himſelfe being malevolent, or elſe taxes his equall of Symony, himſelfe being full fraught with Sodomy.

The Papiſt ſtands ſtiffely in his priviledge of provinciall Councels, uncanonicall verity, Church above Scripture, and Pope above both, making him in the plea, both party, and Iudge too. The Turke, in his *Mahomets* Alcaron, a golden booke of a leaden Saint. The *Enthuſiaſtæ*, in their forced inſpiration, and ſuperilluminated brotherhood, being but new peeped out of the Shell, and ſcrambled into the Pulpit with the reproachfull contumely of the learned,

ned, and ſuch peremptory boldneſſe in themſelves, will ſpeake of *Pythagoras* his numbers, *Platoes Idea*, the complots of a new heaven, and a new earth, ripping up all ſecrets, as though they had beene wrapt up into the third heavens, had the tongues of Angels, and the wiſedome of Cherubimes. On the other ſide the hearers with unbridled tongues, and itching eares, kicke againſt the prickes, and beare them up in their hands, as *Rachell* did her fathers Idols: Some like *Montanus* his Diſciples tremble not to affirme, that their Teacher knowes as much or more then Chriſt himſelfe: Some like *Carpocrates* his Diſciples, that hee underſtands more then *Paul* or *Peter*, with all haile unto their Seraphicall Rabbies; and *Hoſanna*, *Hoſanna* to their irrefragable Doctors, magnifying them, as *Pythagoras* his Schollers did their Tutor, with an *αὐτὸς ἔφα*, he ſaid it, and therefore it muſt be ſo. Or as dunce *Carolus*

argued, it is ſo, becauſe it is ſo.

Woe worth this multiplicitie of opinions, this wracking of Scriptures, and this ſqueezing and wire-drawing of texts, and this Phariſaicall pertinacy and ſtanding upon it too, which is worſe then all the reſt. *Humanum eſt errare, non retrahere belluinum, perſeverare diabolicum.* It is the part of humane frailtie to fall into errour, of ſwiniſh beaſtlineſſe not to retract, but divelliſh pertinacy to perſiſt or to maintaine an errour. It is told in Gath, and it is reported in Askalon, that our kingdome is divided, and cannot long ſtand. It were to be wiſhed indeed, that *Peter* and *Andrew*, would both Steere one courſe in this our Britiſh Haven; that were the only way to keepe the net whole, and to catch moſt ſtore of fiſh. But howſoever I doubt not but I may ſafely anſwer the malignant ſpirit, that hath moſt evill will at our Sion, as *Simon Peter* ſaid unto *Simon Magus*; *Vive, & regnum Dei creſcere videas,*

videas, vel invitus: Long mayſt thou live, and to thy ſorrow ſee, the kingdome of God to increaſe mightily, even in this kingdome.

The third and laſt part of phariſaicall ſelfe-confidence is ſecreſie of doctrine, in that hee ſtands and prayes with himſelfe thus. Hee muſt have a vizard to cover his face bee it never ſo brazen, leſt at one time or other it might bluſh. Hee flies like the Owle by night, and like a Lyon ſeekes his prey before the Sun-riſing. Every one that doth evill (ſaith our Saviour) hates the light, neither comes hee to it, leſt his deedes ſhould bee reprooved. But hee that doth truth, commeth to the light, that his deedes might bee made manifeſt, that they are wrought according to God. Phariſaicall hypocriſie is as naked as *Adam* after his fall, ſo miſerably aſhamed of himſelfe, that he runs into the buſhes at the voice of God. The truth is as naked too, but as *Adam* in the eſtate of innocencie; and therefore the 3. Ioh. 3.

bolder to appeare at the firſt call with *Samuell*, Speake Lord, for thy ſervant heareth: Or, to joyne in that grand challenge with *Ieſus* his authour and finiſher: *Quis ex vobis arguet*, Which of you can rebuke mee of ſinne? If I ſpeake the truth, why doe yee not beleeve mee? *veritas non quærit angulos*, truth ſeekes no corners, I have ſpoken openly in the world, and in ſecret have I ſaid nothing.

O Phariſee, phariſee, doeſt not thou know that our Saviour commands thee, *Matthew* 10. to preach that upon the houſe top, which thou heareſt in the eare? Why doeſt thou then detract from the doctrine of the truth in corners, and carpe at the good life of thy brother in conventicles? without all queſtion, *Magna eſt veritas & prævalet*, Great is the truth and will prevaile: though ſome as Seminaries amongſt their Maſſemongers brag againſt us, and ſay, that we have a ſlight Apology for our faith. But as the King of Iſ-

Mate. 10.

rael

rael to *Benhadad*, so may I say to these braggards: Let not him that girds on his harnesse boast like him that puts it off; it must needes bee a silly triumph that is proclaimed before victory. Some as *Marcionites*, a generation that hath not set their heart aright, and whose spirit cleaveth not stedfastly unto God. Like as the children of *Ephraim*, which being harnessed, and carrying bowes, turned themselves backe in the day of battell: Crowing in their Pulpits a far off like cockes (as *Theodoret* makes the comparison) and busling their feathers like Turkies in their parlours: That would faine bind our Kings in chaines, and our Nobles in lincks of iron, and make Our Priests beleeve that God hath not spoken by them.

1 Kin. 20.

Psal. 7. 8.

As *Numa Pompilius* wrot his Lawes in Closets, and fathered them upon *Vesta*; so they paint opprobrious libels, and contentious bookes in corners with *Venus*. *Mahomets* Alcaron was published in

the night; and *Prodicus* his myſticall communion, men and women together, was celebrated when the candle was put out. When every man muſt have a private Ephod with *Gedeon*; or a whiſpering Levite with *Micaiah*; Religion muſt needes fall to Idolatrie with *Ieroboam*. In ſuch a caſe it is high time for *Sampſon*, a famous Iudge and Worthy of Iſrael, to tie his Foxes not onely by the tayles, but alſo by the heads together, in unitie and veritie of doctrine (as one of the Rabbins divinely adviſeth) that they may burne up the weedy corne of the *Philiſtims* with the fire-brands of faith and truth, leſt they take both life and ſtrength from *Sampſon* himſelfe.

Ben-ſira.

Correct a wiſe man with a nod (ſaith *Salomon*) but a foole with a club. *Cave nè circulus in ſylvam, gutta in mare, ſcintilla in flammam excreſcat:* It is wholſome counſell from a Father; to beware that a ſmall waſte increaſe not to a vaſt

vaſt wilderneſſe; a drop to a Sea; a ſparke to a flame. One jarring ſtring marres a whole conſort of muſicke; one rift hazzards a whole building; and a little leaven ſowres the whole lumpe: for if ſeveritie of diſcipline turne once into libertie, edification will preſently run into deſtruction; coſtome into corruption; law into contempt; mercy into deriſion; godlineſſe into hypocriſie; preaching into ſilence; the ſavour of life into the ſavour of death, and everlaſting deſtruction.

Thus farre (you ſee) wee have traced the Phariſee by his inward profeſſion in matter of Church doctrine, in a metaphoricall ſenſe; now the Text leads us to follow him a ſtep or two by his outward geſture in matter of Church diſcipline in a literall ſenſe: for certainely they are both the true meaning of the Holy Ghoſt, and ought to bee urged both; as moſt profitable, and naturall to the analogy and proportion of faith.

Where

Where ſtill we ſhall bee ſure to find him a true Phariſee, a man divided; for hee divides himſelfe from his brethren, even in the Congregation too. He is too well acquainted with diſcord, and yet many times hee runs and out-runs himſelfe upon a point of diviſion. At a Feaſt hee will be ſure to take the upper roome, till hee bee bidden with ſhame to ſit lower. In the market hee mightily affects reſpective greetings. And in the Temple hee ſtands up by himſelfe like a Noune Subſtantive, amongſt the Eight parts of Speech; or an I *per ſe* I, amongſt the five vowells; as if his neighbours adjective devotion could not ſtand by it ſelfe without his Subſtantive; but were altogether inarticulate, as a ſentence wholly compoſed of conſonants, without his vocall aſſiſtance, or aſſiſtant vocalitie: and why? becauſe hee thankes his God, he is not as other men are.

This arrogant preſumption, and preſumptuous arrogancy ſets him upon

upon his tip-toes, and makes him as stiffe in the joynts as an Elephant, that hath no joynts at all. He stands, when he should kneele, at prayer; he sits, when he should stand, at the Creed; and either he sits or stands, when hee should kneele, at the Sacrament. To be sure to avoide *artolatry*, hee will not sticke to commit *antolatry*; he is mightily afraid, where no feare is, to worship the bread; but hee feares not his owne proud insolent carriage, whereby, in stead of God, he worships himselfe. In all the parts of Divine worship, both inward and outward, he is all upon contraries. The Church by her leave shall prescribe him no forme, hee will have a will-worship by himselfe; and why? because hee thankes his God, he is not as other men are.

Indeed he is not; nor as himselfe should be, neither by Scripture precept, nor Scripture president, which plead both for kneeling in Divine worship. A Scripture

ture precept we gather, 1 *King* 19. 18. Where God expects from all true Israelites the bending of the knee only to himselfe. Will the Pharisee beleeve God (thinke you) if he binde it with an oath? I referre him then to *Esay* 25. 23. *I have sworne by my selfe* (saith the Lord there) *that unto mee every knee shall bow.* If the Pharisee dare attempt, in vaine, to make God forsworne; God shall sweare once more, and hee shall not repent: This many fortie yeeres, have I beene grieved with the stubborne generation of this Pharisee, and therefore now will I sweare in my wrath, that neither he, nor any of his, shall ever enter into my rest.

Should I muster up the whole army Royall of Scripture presidents for this religious dutie of kneeling in Divine worship, I might be infinite. I shall therefore, to avoide prolixitie, draw out but some of the principall commanders, no lesse then Kings and

and Prophets, that have expressed the inward true humilitie of the heart, by the outward humiliation of the body; that the Pharisee may blush for shame, if there be any shame in him, when wee shall object unto him the *quot Reges & Prophetæ*, how many Kings, and Prophets, and deare Saints of God, and some after his owne heart too, have humbly desired to imbrace this reverent gesture, which he out of an hautie spirit most proudly and scornefully refuseth.

Let him looke first upon *Salomon*, the wisest, and wealthiest, the most gracious and glorious prince (one only excepted) that ever the Iewes had, or the earth bare. Observe his gracefull gesture at the dedication of the Temple. 2 *Chron.* 6. 13. He made a brazen scaffold, hee set it in the middest of the Court, first hee stood upon it, then he kneeled downe upon his knees before all the Congregation of Israel, and spread forth his hands towards heaven, and prayed. Let him

2 Chron. 6.13.

Dan.9. him look upon *Daniel* in the ninth of his Prophecie, and he ſhall finde him at his devotion, humbling himſelfe by faſting, and ſackcloth, and aſhes. Let him looke upon
Num.16. *Moſes, Numb.* 16. And there he ſhall finde him lower then his knees, even flat upon his face before his Maker. Let him looke upon the King of Niniveh, *Ion.* 3. and behold the heathen Monarch, what ſtrange geſtures of heartie humiliation, he expreſſes in the very inſtant act of his converſion. For no ſooner had hee heard that thundring Sermon from the Prophet, (yet fortie dayes and Niniveh ſhall be deſtroyed,) but preſently he aroſe, and ſtarts up, as if he had beene raiſed by an earthquake from his ſeat of honour and principalitie, his royall, his regall, magnificent, Monarchicall throne; He caſts his robe from him, with fury and indignation, as if his kingly attire of gold and purple had beene a burden to his backe, and as unſeemely to be worne as the

the Egyptian scab. Hee covers himselfe with sackcloth, it is all the apparell now, that his highnesse desires to weare; the Diademe to his head, the mantle to his backe, the sandals to his feet; the King winds up his body in sackcloth, as a corps made ready for the buriall, humbling his dust and earth to sit in ashes, that he might reade the Sonne of *Sirachs* Lecture of sound humiliation effectually to himselfe: *Quare superbis terra & cinis?* why art thou proud, oh earth and ashes? humble thy spirit, see thy mortalitie, tremble before the presence of that God, that strikes terrour into the hearts, and confusion into the faces of all earthly Potentates.

Let him looke upon the very King of Kings, and Prince of Prophets, the Author and finisher of our faith, even Iesus the Mediator of the New Testament; who might justly say indeed, *Non sum sicut cæteri*, I am not as other men are; neither proud, as thou Pharisee; nor

nor ſinfull, as thou Publican: yet he, when hee was in the forme of God, and thought it no robbery, to be equall with God, humbled himſelfe to become man; and in the former part of his paſſive obedience for the ſinne of man, fell downe upon his knees to prayer on the mount. As in the 22. chapter of this Goſpel.

And to conclude all in a word; let him looke into the 26 of *Iob.* and *Revel.* 7. And hee ſhall finde that the very Pillars of heaven doe tremble, and are aſtoniſhed at the Majeſty of God; and the very Angels of Heaven doe fall upon their faces before the throne to worſhip God. Shall Kings, and Prophets, and the very Prince of Prophets; ſhall men and Angels, Saints and ſinners, Heaven and earth, and all the powers in both, quake and tremble, and fall low upon their knees, and flat upon their faces before the throne to worſhip their Maker; and onely the Phariſee ſtand up to juſtifie

him-

himselfe, and in the Temple too, and at prayer too and so devoutly by himselfe too?

There let him stand by himselfe still, as immoveable as his heart of stone that hee stands upon, or the pillar of stone that hee stands by. If either he thinkes hee may out-face his Maker, or challenge him upon a true debt, or taxe him upon his owne worthinesse, or as a choice piece of clay dispute with his potter, and convince him by dint of argument; hee may doe well to stand up by himselfe still, to boast, and bragge, and dispute, and challenge: what need he pray? If otherwise, I must needes tell him, that one day there will come a miserable humiliation for this proud exaltation: when hee that taxes him in this parable heere (and yet hee stands up proudly by himselfe) shall come to taxe him the second time with an innumerable company of Saints and Angels in the cloudes, he shall never bee able to stand there. The man that

that ſtood up ſo pertly upon his terms of righteouſneſſe here, ſhall never be able to ſtand up in judgement amongſt the righteous there. Then he ſhall fall downe, when it is too late, deſiring the hils to cover him, and the mountaines to fall upon him: then hee ſhall bee glad to humble himſelfe ſo low, as to annihilate himſelfe (if it were poſſible) to a meere nothing.

And thus ends the firſt part of phariſaicall devotion, which is ſo corrupt (you ſee) in the very manner. The ſecond part, which is the matter, we ſhall find as corrupt in the next exerciſe.

* *

THE

THE FOVRTH SERMON.

Luke 18. 11.

God I thanke thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican.

Verſ. 12. *I faſt twice in the weeke, and I give tithe of all that I poſſeſſe.*

YOV have heard the corrupt manner of the Phariſees devotion, now followes the matter as corrupt as it, being neither formall, nor effectuall, nor ſubſtantiall. Becauſe

cauſe it is not formall, it cannot be ſubſtantiall, by the principles of nature and grace too: For *forma dat eſſe rei*; without which devotion it ſelfe, is but a rude lumpe of indigeſted confuſion. And becauſe it is neither formall, nor ſubſtantiall, it cannot be effectuall, but as a ſounding braſſe, and as a tinckling cymball.

Firſt, his devotion is corrupt in forme; He begins with an *Ago gratias*, God I thanke thee, whereas mee thinkes a *miſerere*, would have became him better: Oh God, bee mercifull to mee a ſinner. A good Prieſt alwayes begins his devotion with a confeſſion of ſin, and ends with a thankſgiving for grace; as the Church Liturgie directs him, and as all approoved examples in Scripture warrant him.

Gen. 18. *Abraham, Gen.* 18. petitioning for the Sodomites, proſtrated himſelfe before the Lord by an humble confeſſion of his owne weakneſſe: Behold, now I have begun to ſpeak unto my Lord that am but duſt and

and ashes. As if hee should have said; Oh let it not displease my Lord; that I petition so earnestly for sinners, being a sinner my selfe. So *Iacob Gen.* 32. *Minor sum omnibus miserationibus tuis*, O Lord I am not worthy the least of all thy mercies. So *David*, 2 *Sam.* 7. *Quis ego, & quæ domus mea?* who am I, O Lord, & what is my house, that thou hast brought mee hitherto? So *Daniel* 9. We have sinned, and have committed iniquitie, and have done wickedly; O Lord, righteousnesse belongeth unto thee, but unto us open shame. But this Map of irregularitie begins at the wrong end with an *Ago gratias*, and in stead of accusing himselfe condemnes his brother: In generall, *Non sum sicut cæteri*, I am not as other men are; In speciall, *non sicut iste Publicanus*, I am not as this Publican; *for I fast twice in the weeke, and I give tithe of all that I possesse.*

Gen. 32.

2 Sam. 7.

Dan. 9.

And this makes his devotion as corrupt in substance as in forme,

puft up with nothing but battologies, and tautologies, and idle repetitions. Hee might aſwell have expreſſed all his perfections by that one word *juſt*, as did the Publican his imperfections by that one word *ſinner*: for if he were juſt hee could bee no extortioner; and if no extortioner, without queſtion hee payed his tithes; and if he faſted often, it argues that he was continent; and if more righteous then all men, it muſt needs bee granted, that he was more juſt then the Publican. But it ſeemes this vaine babler loves to heare himſelfe talke; as if he came not to pray unto his God, but to prate unto his owne ſweet-ſelfe. As *Thomas Aquinas* upon the place, and as the words of the text expreſſely inſinuate: *The Phariſee ſtood, and prayed with himſelfe thus.*

His devotion then, beeing ſo voide of forme, and voide of ſubſtance, cannot chooſe but be altogether ineffectuall: for marke

firſt

first how arrogantly he pleades, *Non sum sicut cæteri*; I am not as other men are. It had beene an extreme point of arrogancie, to have advanced himselfe above some men, or above most men; but to vilifie and contemne all men, and especially the penitent Publican, it must needes bee the part of an incarnate Lucifer, and more then the spice of *Ero similis altissimo*; I will bee like unto the most high, and place my neast above amongst the starres of God. For upon earth (you see) hee acknowledges no man equal to himselfe. Whereby he seemes mightily to disparage both the wisedome, and the goodnesse of God; as if God were bound only to blesse, and to inrich him.

And therefore the sinne of pride is most aptly compared to a whirlewind, that turnes up whole Cedars by the rootes; and to its power will indure nothing to subsist before it. There is no sinne else but will bee sociable, and ad-

mit of too many companions: only this divelliſh pride is of ſo ſterne, and auſtere a nature, that it brookes no equall: it exalts it ſelfe not only againſt all that is called man, but all that is called God.

Againe, marke how ridiculouſly hee pleades: *I faſt twice in the weeke, and I give tithe of all that I poſſeſſe.* As if a begger ſhould come to the doore and aske an almes, and ſhew his Rings and Robes, and coſtly ornaments; a man would thinke that rags and wounds would ſooner ſpeed his ſuite: So this proud begger, or bragger rather, ſhews not his rags, but his robes; not his wounds, but his worth; not his miſerie, but his braverie: *Ergo jam plenus es Phariſee* (ſaith S. *Auguſtine* upon the place) Hee is full, and needes not almes; he is whole, and needs no phyſitian: He thankes his God, with the Church of *Laodicea*, That he is rich in grace, and increaſed in goods, and wants nothing; and Knowes not that hee is wretched, and

Aug.

Reu. 3. 17

and miserable, and poore, and blinde, and naked.

The case of such a man must needs be as desperate as that sicke patients, that having a veine opened by a Chirurgeon, lets out his best blood that maintaines life, and onely retaines the worst that hastens death: So this Pharisee here, lets out all his goodnesse at once, that should maintaine his spirituall health; and keepes his wickednesse close to himselfe; the onely speedy way to hasten his everlasting death. Yet such are the sacrifices, that these fooles offer continually to the Almightie. It is the language of *Balaam*, *Num.* 23. when his Maker met him; *septem altaria ordinavi*, I have prepared seven altars, and offered upon every altar a Bullocke and a Ram: As if God were so respectlesse that he would not, or so blind that hee could not see the best of our actions. Wee neede not feare the omniscience of God, who sees not only the deede but the will, and Numb. 23

duely weighs and conſiders every circumſtance of both. Let *Abraham* teſtifie, *Geneſ.* 22. Hee was ready there to offer up the ſacrifice enjoyned him by the Angel, with an *Ecce ego* twice, Behold heere I am. At the firſt call to receive the *fiat*, Heere: At the ſecond call to act the *fiat*, Heere. And God was as ready to conſider, and to commend, and to reward every circumſtance of his obedience, ſo wracked and tortured upon ſuch a multiplicitie of difficulties, with a *quia feciſti hanc rem.* By my ſelfe I have ſworne (ſaith the Lord) *Becauſe thou haſt done this thing, and haſt not ſpared thine onely ſonne: Therefore I will ſurely bleſſe thee, and greatly multiply thy ſeede.* As if God ſhould have ſaid unto *Abraham* thus. *Abraham*, I ſee thy will, and I ſee thy deed, and I accept thy will for thy deed; and I weigh and conſider every circumſtance of both to bee full of difficultie. I ſee thou art ready for my ſake to ſacrifice, not a beaſt, but a man; not a ſer-

a ſervant, but a ſonne; not one amongſt many, but an only Sonne; and he not an ordinary, or a diſreſpected Sonne, but a beloved *Iſaac*, upon whoſe life depends the whole burden of the promiſed bleſſing. All theſe circumſtances I weigh, as weighty and ponderous indeede; and by my ſelfe I ſweare, *quia feciſti hanc rem*, Becauſe thou haſt done this thing, this great thing, this thing beyond a name; Therefore I will ſurely bleſſe thee, and greatly multiply thy ſeed.

Mary Magdalen, *Luk.* 7. can teſtifie the like; who received ſuch ſtrange approbation from our Saviour, for that poore entertainement ſhe gave him, for anointing his feete; that hee weighed and conſidered every circumſtance, to the great diſparagement of *Simon* the houſe-keeper. For, turning to the woman, and ſpeaking unto *Simon*, he ſaid: *Seeſt thou this woman? I entred into thine houſe, and thou gaveſt me no water to my feete; but ſhe hath waſhed my feete with teares,*

and wiped them with the haires of her head. Thou gaveſt me no kiſſe; but ſhe, ſince the time that I came in, hath not ceaſed to kiſſe my feete. Mine head with oyle didſt thou not annoint; but ſhe hath annointed my feete with ointment. Marke how hee obſerves every circumſtance of his entertainement, and accordingly rewards it with a boone, no leſſe then a *peccata remittuntur:* Thy ſinnes are forgiven thee.

It is bootleſſe then for any man to play the Phariſee ſo deepely, as to divulge his goodneſſe, and to conceale his wickedneſſe, and to, and from Him too, that is an equall and an impartiall diſcerner of both. To proclaime that to him, that knowes it long before our ſelves, it is extreame folly; to hide that from him, to whom all things are open, it is extreame frenzie. Hee cannot poſſibly bee the better by the one, but hee muſt needs be a great deale the worſe by the other; and indeede to ſay the truth, a great loſer by both.

That

That the Pharisee went up into the Temple to pray; that hee was not an extortioner, unjust, adulterer; that hee fasted, and payed his tithes, were things (no doubt) both exceeding commendable, and absolutely commandable: for these things hee ought to have done. But his proud boasting, like the herbe *Coloquintida*, or wilde gourd mentioned, 2 *Kings* 4. spoyled the whole pot of pottage. *Mille virtutibus affluens propter arrogantiam felicitatem amisit*: The wonderfull vertuous man, is now become wonderfull vicious; He, that before was happly none, is now unhappily become an extortioner in the highest degree, robbing God of his due honour, and relying wholly upon his owne merits. Hee that before might bee comparatively just, is now most unjust beyond comparison, taking the wall of his betters, and condemning the Publican rashly without proofe or reason, or any due forme of Law; playing 2 King 4.

the part of an accuſer and a Iudge too. Hee, that before might bee little or none, is now become an adulterer in the higheſt degree, being ſo wedded unto the world, and wholly enamoured with popular applauſe, not knowing (like an adulterer as hee is,) that the amitie of the world, is but enmitie with God. So that in fine (you ſee) like a fooliſh Hen he loſt all his eggs by cackling; hee did *verbis præferre virtutem* indeed, but hee did *factis deſtruere veritatem* too. Like an emptie mill, the more the clacke goes, the leſſe the mill grindes. *Cypr.*

Such is the dangerous nature and condition of ſecret pride; It can make nothing more, but it doth make all things leſſe; and yet even then ſeeming greateſt in ſhew, when they are left in ſubſtance: Like the painting of an harlot, it cozens all, and yet it drawes moſt men after it. It is the divels owne darling, and therefore muſt needs bee moſt acurate to ſeduce.

duce. All other sinnes are but his bastards, this is his owne brat, and like the father; his expresse character, as *Bernard* cals it. All other sinnes (as *Thomas Aquinas* observes) are said to bee in the Divell *secundum reatum*, by guilt only, as being the tempter to every sinne: only pride and envie is in him *secundum effectum*; as being the first actor of this sinne in his owne person. *Bern.* *Aquin.*

This makes the politicke Iesuite abroad, and the crafty Iebusite at home such mighty mount-bankes of their owne perfections, and roaring trumpets of their owne vaine-glory; thanking their God, that they are not as other men are, nor as wee, cast-awayes; but *selectioris farinæ* men of a purer note, and cleerer conversation; thinking nothing but truth, saying nothing but truth, doeing nothing but truth. Especially the Iesuite will not be perswaded, but that the fee-simple of all mens actions, words, and thoughts, are in his free gift,

to

to raiſe, and ſet the price at his devotion. His *entia* be *tranſcendentia*; in all things an abſolute Superlative, *ſans peere*. His very ſots are *Salomons*, his blacke-birds Swans, and his ſilents politickes. Hee is the very ſpawne and frie of the old Phariſee; of whom I may too juſtly ſay, as Saint *Auguſtine* againſt *Fauſtus* the Manichee: *Aug.* *Si hoc eſſet juſtum eſſe, juſtificare ſeipſum*; if this were to be juſt for a man to juſtifie himſelfe, certainely this generation of Vipers had long ſince flowen up into heaven in the whirlewind of their owne imaginations: but examine their actions, and you ſhall find *Davids* clogge at their heeles, that weighs them downe. They travell with miſchiefe, they conceive ſorrow, and they bring forth ungodlineſſe. *Pſal. 5. 9.* Their throat is an open ſepulchre, they flatter with their tongue, there is no faithfulneſſe in their mouth, their inward parts are very wickedneſſe.

And indeed to ſay the truth, this makes

makes every man, almost without exception, so familiar with this *Non sum sicut cæteri*, (I am not as other men are, or as that Publican) that I feare I might too justly invert our Saviours question to the Iewes, and say, *Quis ex vobis non arguetur de peccato hoc?* which of you may not in some sort bee taxed of this sinne? *Quis non Pharisæus?* who hath not in one degree or other, some dreg, some spice of a Pharisee; some more, some lesse?

The glutton, and the Drunkard, hee thankes his God too, that hee is not as other men are: Extortioner, unjust (adulterer perhaps) but not as that usurer, Hee fasts little, hee confesses; but hee payes his tithes as freely as he drinkes, and that is commonly more then his share for quietnesse sake. And indeed well may hee thanke the god hee serves for it, his belly; which makes him draw so large a patrimony thorow his throate, that eases him of all care,

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either for uſe or principall.

The Vſurer, and Extortioner, he thankes his god too, that he is not as other men are. A little unjuſt perhaps? but ſure hee is no adulterer, no glutton, nor as that drunkard; he faſts enough in conſcience, all the weeke long, both he and his family to ſave charges: and hee payes tithe for as much of his poſſeſſion as the Law can ſqueeze out of him. But hee too may thanke the god hee ſerves for all this, his gold; to whom hee is ſo proſtrate by a certaine kinde of ſuperſtition, that upon paine of ſacriledge, he dares ſcarce lay finger on it, even for pinching neceſſity, much leſſe for ſuperfluitie.

Auri Sacra fames Virg

The riotous, and voluptuous ſwaggerer, hee thankes his god too, that hee is not as other men are; wracking extortioners, griping Vſurers, unjuſt oppreſſors, or as that plodding worldling. Hee ſcornes to bee ſo baſe to lade himſelfe with thicke clay; or that the ſtone

stone should cry out of the wall to him, or the beame out of the tymber answer it. For adultery, tush, it is but a tricke of youth: fasting hee is content to imbrace when he can get no victuals: Hee neither sowes, nor reapes; and therefore neither cares for tithes, nor any thing else: for his part hee will be sure to make much of one so long as it holds; Eate, drinke, and bee merry, and let the world wagge. But alas little doth this Mad-man dreame, how soone this god hee thankes, and this master he serves, his body of sinne, will turne him out of doores with slender wages, but ὀψώνια τοῦ ἁμαρτίου at most, the perishing pleasures of sinne for a short reason; like *Ionas* his gourd, soone Worme-eaten, and soone withered. *Jejunium coactum.*

But why spend wee time about these vicious men? This leaven of the Pharisee, a secret conceipt of the *Non sum sicut cæteri*, hath both sowred and swelled the greatest professors in the schoole of vertue

vertue and godlineſſe too. In ſo much that it is obſerved by ſome, that this devilliſh pride hath not onely raiſed all vices, either publikely or privately, but all vertues againſt humility too. For,

Concute, tecum habita, te conſule, dic tibi quis ſis.

Let every man plumbe deepe into his owne conſcience, and tell me, whether hee bee not ſecretly proud of his giving of almes, proud of his faſting, proud of his praying; and, if he pay his tithes duly, whether he be not ſecretly proud of that too? It is likewiſe obſerved further, that this infernall haggard hath ſet humility at variance with her ſelfe, lift up her hand to offer violence to her owne perſon, and by a monſtrous, unnaturall, prodigious kinde of birth to bring forth pride: In ſo much that the humble man is too often as proud of his humilitie as *Diogenes* of his ragges. It is high time then for that great Actor and Teacher of humility it ſelfe, to deliver unto

us

us that wholeſome caveat in the Goſpell: *Beware of the leaven of the Phariſes*; for it ſoures all, and it ſwels all: when the heart is once ſecretly infected with it, it ſends up ſuch a bitterneſſe out of the ſtomacke into the mouth, that men forbeare not to ſpeake evill of ſuch as are in authority; much leſſe to vilifie their equals or inferiors, with a *Non ſum ſicut cæteri*, I am not as other men are, or as that Publican.

Oh that men would once purge out this old leaven, that they might bee a new lumpe, and celebrate a perpetuate feaſt of ſweet bread unto the Lord their God with the unleavened bread of ſincerity and truth: which with hearty prayer, and honeſt Chriſtian endevour they might in time accompliſh, if they would but obſerve and practiſe this our rule. When a man lookes upon his neighbour, let him obſerve his vertues, and not his vices; when he lookes upon himſelfe, let him take notice of his

his owne vices, but not his vertues. An excellent pill to purge out the old leaven, if it be truly obſerved and duly kept; the breach of either clauſe whereof opens a large gap unto the *Non ſum ſicut cæteri*, I am not as other men are, or as that Publican.

For example ſake: when a man undertakes the burden of his owne actions, hee put his vices into the hinder part of the Wallet, and caſts them behind his backe; but his vertues he will be ſure to carry before him in the former part of the Wallet. His vices are no ſooner acted but forgotten; but his vertues are many times proclaimed before they are acted. Let him bee taxed for vice, and preſently hee pleades. Either *non feci*; Or, *ſi feci, non male feci*; Or *ſi male, non multum male*; Or *ſi multum male, non mala intentione*; Or *ſi mala intentione, aliena tamen perſwaſione*: Either he did it not; Or if that be prooved, then he did not ill in ſo doing; Or if that bee made

Dr. King in Ion.

made manifeſt, then it was not very ill done; a ſmall fault God knowes. Is it not a little one and my ſoule ſhall live? Or if it bee prooved to bee a great one, *horrendum facinus*, then God forgive him for it, it was done againſt his will, hee had no intention in the world to doe it: or if his ill intent be diſcovered, then, true it is indeed, it was a great weakneſſe of his to be ſo fooliſhly lead and drawne to it by the perſwaſion and inſtigation of others, Thus are moſt men too familiar in begetting, but too ſtrange in fathering their baſtard vices; they will bee ſure to have one tricke or an other to ſlip them (if it may be poſſible) into the hinder part of the Wallet, and carry them unto their graves, as if they had never beene. But let him bee commended for vertue, and hee preſently anſwers like a pert *Trojan*---*Coràm quem quæritis adſum*: and if no man take notice of his goodneſſe, hee commonly proclaimes it himſelfe, he carries it in the

the former part of the Wallet, and for a need he can be the trumpeter of his owne praiſes.

But when a man beares the burden of another mans actions, hee puts his vices into the former part of the wallet, and his vertues into the hinder part, to verifie that old proverbiall *diſtichon*:

Doe a man ill, he heares of that ever:
Doe a man well, he heares of that never.

As it was affirmed of *Peter*, after he denied his Maſter; *Peccata vides, lachrymas non vides*, And as the accuſers of the Adultreſſe behaved themſelves. *Ioh.* 8. Good God, how skilfull, and buſie they were in detecting the poore womans folly. Firſt, they tooke her (ſaith the text.) Secondly, In the act. Thirdly, they ſet her in the middeſt. Fourthly, they urge the Law of *Moſes*, and needs they muſt have her ſtoned to death forſooth. *Peccata vident*, they ſee her ſinne, it is plaine and evident, and they aggravate every

Ioh. 8.

very circumſtance to the full: *Lachrymas non vident*, her teares of true repentance they ſee not, they caſt them into the hinder part of the wallet: And therefore our bleſſed Saviour, that knew all ſecrets both hers and theirs, gives the wallet but the right turne, bids him, that was without ſinne, caſt the firſt ſtone; And preſently (ſaith the text) they went out one by one, and Ieſus and the woman were left alone. So the womans accuſers became their owne accuſers: they found that writing, which our Saviour drew in the duſt, ſo deepely ingraven in their owne hearts with a pen of iron, it could not be diſſembled.

So that you ſee, if that every man would but doe as he ought, beare one anothers burden in love, and give the wallet but the right turne; this leaven of the Phariſee, which is no better then ſecret pride, and divelliſh hypocriſie, would quickly bee converted into the unleavened bread of truth and ſincerity.

ſinceritie. If every man, when he carries his owne burden, would but turne his vice before him, and his vertue behind him; it would both mightily further his humiliation, and ſlacken his oſtentation. If when he carries an other mans burden, he would but turne the vertue before him, and the vice behind him; it would mightily further his owne edification, and ſlacken the contempt, and vilification of his brother. Then would hee judge no man raſhly before the time, but paſſe the verdit of guiltineſſe only upon himſelfe here, that hee may eſcape the ſevere cenſure of the Lord hereafter. Then would the ugly ſhape of his owne vice mortifie him, and the exemplary vertue of his neighbour quicken him. And then would hee turne the ſtreame of the *Non ſum ſicut cæteri*, quite an other way; And when he comes up into the Temple to pray, after an humble confeſſion of ſinne upon his bended knees, hee would powre out an heartie thankſgiving for

for his first fruits of grace, after this, or the like manner.

I confesse, (a fit prayer for those to make, that have falne since their Baptisme into grosse sinnes,) O Lord, the time was not long since, that I walked in darkenesse, and in the shadow of death; in the errour of mine understanding, the depravation of my will, the disorder of mine affections, the impuritie of my thoughts, the vanitie of my desires, the deceitfulnesse of mine heart, and the wickednesse of of all my wayes. The God of this world had so blinded mine eyes that I thought my selfe most happy, when indeed I was most miserable; and the leaven of the Pharisee had so sowred and swelled mine heart, that I only advanced my selfe, and vilified my brother. But now, God I thanke thee, thou hast given mee the grace to begin to see my wretchednesse. *Non sum sicut cæteri*; indeed, it is true, I am not as other men are, nor as this Publican. They are just, I unjust: they

Doctor *Featly* Hand-maide to private Devotion

they none extortioners, nor adulterers; I both in the higheſt degree, I have robbed thee of thine honour, wedded my ſelfe wholly to the world, and beene puft up with the vaine blaſt of popularitie: They have beene temperate in the comfortable uſe of thy good creatures, I have beene often ſuffocated and crop-ſicke with the ſwiniſh abuſe of them; and with my fellow glutton in the Goſpel, have fared deliciouſly every day: They have payed their tithes juſtly and willingly, without grutching or grumbling, not for feare of the Law, but for the maintenance of the Goſpel; I have pinched and purloined ſometimes halfe, ſometimes all thy portion for the maintenance of mine owne divelliſh pride and ſenſualitie. *Va miſero*, oh miſerable man that I am, who ſhall deliver mee from the body of this death? God I thanke thee through Ieſus Chriſt my Lord, that thou haſt given mee this ſingular grace, at length to ſee this great

Rom. 7.

great wretchedneſſe of mine: The conſideration whereof muſt needs humble mee in my ſelfe, that Chriſt may raiſe me; wound me in my ſelfe, that Chriſt may heale me; burden me in my ſelfe, that Chriſt may eaſe me; kill mee in mine owne conceipt, that Chriſt may quicken me; and make mee moſt vile and deſpectible in mine owne eyes, that I may bee moſt precious in his ſight: For now, God I thanke thee, I ſee moſt cleerely, *Non ſum ſicut cæteri.*

I am not as other men are, nor as this Publican.

THE FIFTH SERMON.

Luke 18. 13.

But the Publican ſtanding a-farre off, would not lift up ſo much as his eies to heaven, but ſmote his breſt, ſaying, O God bee mercifull to mee a ſinner!

WEE have ſufficiently ſcanned every part and particle of Phariſaicall devotion, occaſioned by the precedent paſſages of this parable; which we found to bee altogether corrupt, both in the manner, and in the matter. But now this Text

preſents unto us a matchleſſe mirror of pure devotion with a (But) indeede; which puts a Diametricall oppoſition betwixt the two Supplyants, and their ſeverall devotions. The Phariſee and the Publican ſtand (both) at firſt; The Phariſee in the moſt eminent and perſpicuous place of the Temple, as if he had beene the only profeſſor of pietie; But the Publican a farre off in ſome obſcure or darke corner, as a meere caſt-away in his owne conceit. The Phariſee prayes by himſelfe in the middeſt of the Congregation, as judging himſelfe the beſt of the Congregation: But the Publican by himſelfe in the very skirts of the Congregation, as judging himſelfe not worthy the communion of Saints. The Phariſee ſtood up to juſtifie himſelfe, and to diſpute with his maker; to advance himſelfe, and to vilifie his brother: But the Publican would not lift up ſo much as his eyes to heaven, but vilifie and debaſe himſelfe below the greateſt Sinner:

Sinner: The Pharisees devotion was sowre and tedious; containing as many lines as the Publicans, words; But the Publicans was short and sweete, every word a sentence, coutching much matter in a little roome, *Orævit paucis, sed affectu multo*, (as *Bucer* upon the place) Expressing by three postures, and foure words, the foure capitall vertues of a true penitent; Contrition, Confession, Faith, and Amendment. His contrition was aboundantly manifested by the humble distance of place he kept, Standing a farre off; by his dejected countenance, not presuming so much as to lift up his eyes to heaven; and by smiting his hand upon his brest. His confession, by acknowledging himselfe to bee a sinner. His faith by calling upon God in the middest of his feare, and knocking his brest to rouse up his heart; and by applying the mercies of God in Christ unto himselfe by a timely *Miserere. O God, be mercifull to me a* Bucer.

ſinner. And for the amendment of his life, that likewiſe followed in its order: For hee went home (ſaith our Saviour) unto his houſe juſtified: nor are wee to doubt but that hee, after this, brought forth fruite worthy of amendment of life.

Behold then in this humble Publican an incomparable patterne of pure devotion, right worthy the note and imitation, both for the matter, and for the manner. For the manner (mee thinkes) hee performes the office of a skilfull Organiſt, who commonly keepes the remoteſt place of diſtance from the Altar, ſtanding a farre off: And though his fantaſie bee inwardly wrapped with a conception of an heavenly aire, yet his countenance is outwardly dejected and caſt downe, not ſo much as lifting up his eyes to heaven: But for his hand, it is agill and nimble for want of an aſſiſtant to blow the bellowes, by ſmiting the breaſt; the bellowes being full to

ſend

send it into the trunke of the heart; the keyes of the heart being touched to let it into the pipes, and so to begin his service.

For the matter (me thinkes) he makes up a compleate Quire, of himselfe, and sings a solemne Service of foure parts. *A Iove principium:* He beginnes upon a treble, and an high one too, no lower then the highest; happy is hee that can reach him, sure I am there is none can over-reach him, *O God.* The Diapason to that is a Base, and a deepe one too, *De profundis clamat.* Out of the deepes hee cryes with that sweete Singer of Israel, because a Sinner. And the two closing parts, that give the relish, and make the musicke full, are a true Tenor, that alwaies sings *me in Ela me,* upon a sharpe straine of miserie; and a sweete Meane, that closes up all upon a flat straine of mercy: And the same heart and hand, that give breath unto the pipes, beate time unto the Song, *O God, be mercifull to mee a sinner.*

I ſuppoſe I neede not call for your eares to hearken to his Service, being ſo muſically divine, and divinely muſicall, and ſo proper and pertinent to the Text and time. Wherein firſt the manner of his devotion directs us to his humble poſtures, and firſt to his *Stat à longè: The Publican ſtanding a farre off.*

The ſtrength of his devotion brought him into the Temple to pray; but when he came thither, the guilt of his owne ſinne, the tenderneſſe of his owne conſcience, the fearefulneſſe of the place, it ſelfe being the houſe of God, the habitation of the moſt High, the place where his honour dwelleth; All theſe meeting together in his perplexed thoughts, with the Prophets *peccata diviſerunt*, Your ſins have made a ſeparation betwixt your God and you; laid ſuch a blocke at the feete of his forward zeale; that, ſtanding a farre off, he durſt not approach neerer, till hee had obtained a plenarie and comfortable

fortable absolution, by the meanes of an humble and hearty confession: *Propitius esto Deus mihi peccatori. O God, be mercifull to mee a Sinner.*

And to assure you that this is the right posture of true humilitie in divine Service, for a sinner to acknowledge and bewaile his long distance from God, before he can drawe neere unto him; wee have a Prodigall in another Parable in this Gospel to paralel the Publican. Who when he had spent all his goods by ryotous living in a farre Countrey, in so much that he would faine, if hee had beene suffered, have eaten huskes amongst the Swine for hunger, no sooner came to himselfe, but presently he found and bewailed his farre distance from his Fathers house, where the very hired servants had bread enough, and hee ready to die for hunger. Whereupon he presently resolves to arise, and to goe to his Father, and say; Father, I have sinned against hea- Luk. 15.

ven, and againſt thee, and am no more worthy to bee called thy Sonne; make mee but as one of thine hired Servants. But before he found himſelfe to be a ſtranger, there was no thought of home.

Surely (beloved) it was not onely that Prodigals, or this Publicans, but it is every ſinners caſe; if men would but rightly underſtand themſelves. Too many there are (I feare) that thinke they are ſtayed children at home in their Fathers houſe, when indeede, they are no better then unthriftie prodigals, waſting and conſuming their portions in a farre Countrey. Too many that are too audacious to preſſe into the Houſe of God, without either feare or wit to keepe their true diſtance: For let every man be aſſured and reſolved of this; whoſoever ſhall preſume to draw neere unto God with his lips onely, and cloſe in with him upon a ſodaine, by an arrogant advancement of his owne worthineſſe, God ſhall ſtand off as farre from

from him as from this Pharisee: But whosoever shall stand trembling a farre off, by an hearty confession of sinne, and an humble ackowledgement of his owne unworthinesse, God shall drawe as neere unto that man, as unto this Publican.

The second posture of true humilitie, expressed by this humble Publican, was the dejection of his countenance; *Nolebat oculos ad cœlum levare*, Hee would not so much as lift up his eies to heaven, or to his Father, which was in heaven: He knew and acknowledged with the aforesaid Prodigall, that he had sinned against heaven, and against his heavenly Father, and that he was no more worthy to be called his Sonne. This was *Esdras* his posture, Who confessed unto the Lord, That hee was ashamed, and confounded before His face. It was likewise *Mary Magdalens* in the seaventh of this Gospel; Who thought her selfe unworthy by reason of her manifold transgressions

Esd.8. Luk.7.

greſſions to appeare before the face of her bleſſed Saviour; and therefore when He ſate at Table in the Phariſes houſe, ſhee ſtood trembling behind him, brought a boxe of oyntment, proſtrated her ſelfe at His feete, waſhed them with her teares, and wiped them with the haires of her head, and kiſſed them, and anoynted them with oyntment, and never preſumed to ſhew her face either to him or others, before ſhe had received thoſe bleſſed words of abſolution, *Peccata remittuntur*, thy ſinnes are forgiven thee.

Certainly (beloved) ſuch is the ugly ſhape and diſguiſe of ſinne; that if but every ones Rimmon were written in his fore-head, wee ſhould not meet one another in the ſtreets with that boldneſſe that we doe, much leſſe croude into the Temple to juſtifie our ſelves with ſuch impudence, and erection of countenance. Many a man (ſaith *Tacitus*) carries a ſmooth face outwardly, *Quorum ſi mentes recludantur,*

Tacitus.

dantur, possint adspici laniatus & ictus; if a man could but turne their inside outward, hee might soone discover strange stripes, and rents, and galles of conscience. The reason is, because the griefe is inward, gnawing and feeding upon an heart as hard as brawne, and therefore insensible. This makes most men as insensible of their spirituall, as *Senecaes* foole *Harpastes* of her naturall blindnesse: Shee knew (saith hee) that shee was blind, and yet shee often intreated her guide to lead her out of doores, because the house was darke. It is even so with most men; I may too justly make *Seneca's* Application; *Rem incredibilem narro, sed veram*; I tell you a very strange, but a true tale: Men are such strangers to themselves, and sins; if you charge them with any, They will say, and sweare, and binde it with a curse, They know it not; In the very same termes that *Peter* denied his Master, *Non novi hominem*, I know not the man. But when Christ

Senecaes.

Christ lookes backe once, then *Peter* weepes bitterly. When men finde themselves narrowly eyed and observed by him, that continually looks downe from heaven upon the children of men, to see if there be any, that will understand and seeke after God; then they come crouching into the Temple with all humilitie as did this Publican. Who first, stood a farre off. Secondly, presumed not so much as to lift up his eyes to heaven Thirdly, smote his hand upon his breast, which was the last posture.

Psal. 14.

This smiting his hand upon his breast, as it argued aboundance of humilitie, so it expressed aboundance of significancie. He smote his breast, sometime the cave and dungeon of a wilfull, slavish, and a rebellious heart; from whence, as from an impure fountaine, issued evill thoughts, adulteries, murders, fornications, thefts, slanders, and all the noisome lusts that defile the man: but now the Sanctuary of a broken heart, and contrite

trite spirit, groaning under the former burden of bondage and captivitie, and desiring to breake up prison with all the violence the hand can assist it with. Such are the passions and distractions of troubled and perplexed consciences, that as when a tree is torne up by the rootes, it leaves the ground all rent & mangled where it stood; so when sinne is newly rooted out of the heart with much violence, it leaves it much troubled and perplexed; commanding the hand as strickt a service as *Theseus* did *Hercules*, that committed an unnaturall murder upon his wife and children; *Percute, percute ictu valido; non enim debent molliter tractari ea pectora, quæ tanti sceleris conscia extitêrunt.* Strike, and strike valiantly; for such corrupt hearts, or breasts as these, ought not to be favoured, that are guiltie of such outragious, and abominable wickednesse. *Sen. Trag.*

But to draw towards a conclusion of the first part, which is the manner

manner of the Publicans devotion. Without queſtion theſe three poſtures of his; a mannerly diſtance in the Temple, ſtanding a farre off; dejection of the countenance, not preſuming ſo much as to lift up his eyes to heaven; and ſmiting his hand upon his breſt, muſt needs bee true ſignes of hearty humiliation, if heartily performed. But let mee give you this Caveat by the way: whoſoever hee bee, that ſhall ſo eagerly affect the outward Ceremony, as not principally to intend the inward ſincerity, the *non ſum ſicut cæteri* will quickly ſteale upon that man, and an arrogant conceipt of proud humility (as was formerly premiſed) even in theſe commendable geſtures will ſpoile all the ſervice.

For example ſake: The Ninivites. *Ion.* 3. Proclaimed a faſt, and put on Sackecloth, from the greateſt even to the leaſt of them; and God was ſo well pleaſed with it, that hee repented him of the evill, that hee ſaid, hee would doe unto them,

Ion. 3.

them, and he did it not. The Israelites againe, *Isai.* 58. they fared as hardly, and went as coursely as ever the Ninivites did; and yet God was so infinitely displeased with them, that he sleighted, and altogether neglected their service; whereupon they exclaime, and cry out hand-smoothe upon him: *Wherefore have wee fasted, and thou seest it not? And punished our selves, and thou regardest it not?* The Holy Ghost gives a reason of both, in both places. God saw the Ninevites workes, but he saw nothing but shewes in the Israelites: The one turned from their evill wayes, the other followed their owne inventions: The one fasted from sinne as well as from food, Every man turned from his evill way (saith the text) and from the wickednesse that was in his hands: the other, when they fasted from food, feasted on sinne, whereupon the Lord by his Prophet most justly against them: Is this the fast that I have have chosen, that a man should Isai. 58.

ſhould afflict his ſoule for a day, or hang downe his head like a Bull-ruſh, or lye downe in Sackecloth and aſhes? Wilt thou call this an acceptable faſt unto the Lord? Is not this rather the faſt that I have choſen, to looſe the bands of wickedneſſe, to take off the heavy burdens, and to let the oppreſſed goe free, and that yee breake every yoake? Is it not to deale thy bread unto the hungry, and that thou bring the poore that wander, into thine houſe; when thou ſeeſt the naked that thou clothe him, and hide not thy ſelfe from thine owne fleſh? It ſeemes it is not the emptineſſe of the craw, nor the roughneſſe of the garment, nor the tumbling in aſhes, which are but outward ſignes of an inward cauſe, rather *paſſiones quàm opera* (as one truely termes them) paſſions then actions, not ſought, or affected, or ſtuddied for, but ſuch as in ſorrow, or feare, or ſome ſuch like perturbations, offer themſelves, and are conſequent of their owne

Mœroris inſignia. Vers.

owne accords, as helpes to expresse unto the world, our inward dispositions. I say none of all these simply considered in themselves can give any pleasure or contentment to the Almighty, but the unfained sorrow of the heart, and the true humility of the minde, which these outward humiliations of the body give some assurance and testimony of.

So likewise stood the case with the Sacrifices of the old Law: *Nunquam in odoribus Sacrificiorum delectatus est dominus, nisi in fide & desiderio offerentis.* The sensible and ceremoniall handling of these sacrifices, without the inward oblation of the heart, with the other did but signifie, was never accepted or approoved of God. Without this, how abhominable was the outward countenance, or lineaments of the Israelites sacrifices, *Isai.* 1. Their Rammes, their fed Beasts, their Bullockes, their Lambes, their Goates, their incense, their Sabbaths, their new Moones,

Augst.

Isai. 1.

Moones, their Feſtivals. Alas the Searcher of all hearts knew, this was but the dead carkaſſe of Religion without the quickning ſpirit, and therefore he proteſteth that he will have nothing to doe with them; hee is full, and over-full; they are loathſome, and burdenſome, and abhominable unto him.

How much more boldly then may I affirme of our ſacrifices of Chriſtianity under the Goſpell, or indeed but the very huskes of them, without a faithfull and humble heart, which is their *Ioſhuah*, and Captaine to goe in and out before them, I may either *Origen.* ſpeake mildly with *Origen*, they are but *nutus tantum & opus mutum*, bare ceremony and dumbe ſhew, they have neither ſpeech nor language: For certainely the crouching of the body, or the dejection of the countenance, or the knocking of the breſt, or any other bodily exerciſe, either within or without the Temple, of itſelfe

selfe profiteth nothing, unlesse the inward operation of the spirit give life to quicken it. Or to speake some thing more tartly with *Lactantius*; They are not sacrifices but sacriledges, robbing God of the better part, and as *Ieremy* stiles the idle repetitions of the Iewes, The Temple of the Lord, The Temple of the Lord, this is the Temple of the Lord, *Verba mendacij*, Lying words; so may I these, *Opera mendacii*, Lying workes: or of lesse substance yet; *Vmbra mendacii*, Lying shaddowes, so fraudulently handled, and so hypocritically dissembled, as if men went about to lye unto the Holy Ghost, and to cheate (if it were possible) the Searcher of all hearts. *Lact.*

Would you know then how the Publicans postures may safely be performed in the Temple, with a good conscience to the Servitor, and a commendable grace unto service, that all things may be done decently, aud in order; then briefly thus.

thus. The Philoſopher compares the heart of man ſeated in the middeſt of the body to a Princely Monarch, in the middeſt of his kingdome ſitting in his chaire of State, commanding as his ſubjects every facultie of the minde, and every member of the body to doe him ſervice; ſaying, to the foot goe, and it goeth; to the tongue ſpeake this, and it ſpeaks it; to the hand doe this, and it doth it. Now you know it is lawfull and juſt, that the King ſhould command the ſubject, but no reaſon or conſcience, that the ſubject ſhould command the King. Whatſoever commendable poſtures then are performed by the privitie of the heart, they are lawfully warranted by the King, and they are thankeworthy: But if either the body ſhall bowe, or the head droope, or the hand ſmite, and not the heart conſent; ſuch poſtures as theſe muſt needs be prepoſterous, altogether irregular, and hypocriticall, and whoſoever ſhall looke for thanks

or

or recompence for such fancies as these, he doth but delude himselfe as the Prophets dreamer did, who ate by imagination at mid-night, and when hee awoke from sleepe, his soule had nothing.

Let every member of the body then, and every facultie of the minde be so subject to the higher powers of the heart, that as the Ninivites presumed not to venter upon their Generall humiliation, without lawfull authoritie from the King and the Councell; so let neither the body bowe, nor the head droope, nor the hand smite, without a lawfull *Fiat* from the heart and affections; So bee it. Then shall I be sure both to seeme as I am, and to be as I seeme; Not to be *intùs Nero, foris Cato, totus ambiguus, Monstrum*; A Saint without, and a Divell within, an hypocrite in both, a meere monster: But like unto *Nathanael* a true Israelite, in whose heart, and hand, and tongue there is no guile. So then (to conclude the point in the Apostles

postles language) When I come into the Temple to doe my humble service, I will bowe my heart to the Father of our Lord Iesus Christ, and I will bowe my body also, for he is the Creator of that too: My heart shall droope first, and my head shall droope next: first my heart shall bleed, and then my hand shall smite, and so shall I be sure mine Organs are in tune, and I may begin my service when I please. And so I passe from the Organ, to the Quire; from the pipe, to the voyce; from the instrument, to the Song: *Deus propitius esto mihi peccatori.* O God, be mercifull to mee a sinner.

Wee are now come unto the song it selfe, you see; ready prickt unto our hands, by the hand and heart of humilitie it selfe, an excellent artist in his kinde, the humble Publican. The first note hee reaches is a note above *Ela*, no lower then the highest, *Oh God.*

God then (it seemes) is the first note hee reaches, and higher he cannot

cannot reach, neither for name, nor puritie, nor glory. Hee is a transcendent note above all notes for name: They shall know (saith *David*) that thou, whose name is Iehovah, art the most high God over all the earth. Hee is such a transcendent note of puritie, that the Moone shines not, and the Starres are impure in his sight, and the Cherubims clap their wings upon their faces, and cry continually; *Holy, holy, holy, is the Lord of Hosts.* And hee is such a transcendent note of glory, that hee is become exceeding glorious (saith *David*) hee is clothed with Majestie and honour. Hee decks himselfe with light as with a garment, and spreads out the heavens like a curtaine. The Chariots of this God are twentie thousands even thousands of Angels. This is the Lord even the most mightie God, that hath spoken and called the world, from the rising of the Sunne unto the going downe thereof. The glorious Majestie

Esa. 6. 3.

Psal. 104.
Psal. 68. 13.
Psa. 50. 1.

jeſtie of this God ſhall indure for ever. Bleſſed be his glorious name for ever, and let all the earth bee filled with his Majeſtie, *Amen, Amen.*

Now the Diapaſon, that anſwers to this high trebble, is a deep baſe. Deepe indeed, he reaches a note below *Gamut*, baſer then the baſeſt, a ſinner. This Baſe was once a Meane, if hee could have kept himſelfe there. *Minuiſti eum paulò ab Angelis* (ſaith *David*) thou madeſt him a little inferiour to the Angels, an innocent and a ſpotleſſe man in his eſtate of integritie; but his voyce beeing crackt by over-reaching himſelfe, this *homo* became *homulus*, and ſo fell a note lower; and by multiplication of errour, this *homulus* became *mulus*, a note lower yet, a beaſt and no man; a worme or vermine, and no beaſt; the baſeſt of all baſes, a Sinner. Now then for a judicious Artiſt to tel me juſtly, how many Eights there may bee betwixt this high treble, and this

this deepe base; this mightie Iehovah, and this silly worme; this fountaine of puritie and this sinke of impietie; this glorious Majesty, and this despectible misery; this great God and this wretched sinner. There had need (you see) to bee two good closing parts to make the Musicke sweet and full betwixt these two extreame Extreames the trebble and the base, and so behold there is: A true Tenor to close with the Base, that alwayes sings *Me* in *E la*, *Me* to make the Musicke full, by an humble and heartie confession of sinne, or else it could never be; And a sweet Meane to close with the Trebble, to make the Musicke harmonious; by an humble and heartie apprecation of mercy. *Deus, propitius esto mihi peccatori*, O God bee mercifull to mee a Sinner.

This for the Diapasons, now for the closing parts: And first I beseech you marke, how truly the Tenor closes with the Base. To

Epicurus. bee a ſinner, and not to know it is the part of a bungler, *Qui peccare ſe neſcit, non vult corrigi*, It was the beſt doctrine that ever Epicure preached. To bee a Sinner, and to know it, and not to acknowledge it, is the part of a fumbler; to ſlubber and ſhift a ſinne from the man to the woman, and from the woman to the Serpent, this is but muffling the conſcience, and juggling with God. But the skilfull and ingenuous Artiſt, will both know, and acknowledge, and rather aggravate then mince a ſinne: He will both produce, and accuſe, and condemne himſelfe, as *Ionas* to the Mariners, *Novi Quia propter me* (there is his mee in *Ela me*) *Take mee, and caſt mee into the Sea; for I know that for my ſake this mightie ſtorme is come upon you. Deus, propitius eſto mihi peccatori*: O God, be mercifull to mee a Sinner. When the Tenor cloſes thus truly with the baſe, that makes the Muſicke full.

Ion. 1.

So

So full indeed, that it even raviſhed all the Saints of God, they were never in quiet till they had learned this part. It was the part of *David* to *Nathan*; *Peccavi*, I have ſinned. And againe to God himſelfe, both with a reſtriction to the perſon, and aggravation to the ſinne, *Valde peccavi*, I have exceedingly ſinned. And, *Ego ſum qui peccavi.* And, *Ego ſum qui inique egi*; It is I, and only I that have done wickedly. The part of *Iob*, *Peccavi*, I haye ſinned. And the part of the very chiefeſt Apoſtle to proclaime himſelfe the very chiefeſt Sinner; *Ego peccatorum primus*, I am the chiefeſt ſinner. Let preſumptuous Phariſees then harpe upon an harſher ſtrine, and ſay, God be mercifull to this, or that man, moſt odious, and abominable ſinners: God I thanke thee, I am not as theſe men are: But oh may it be my part, and oh may it bee all their parts, at the very laſt cloſe of our ſervice, and at the laſt blaſt that ſhall give

2 Sam. 12
2 Sam. 24

Iob 7.
1 Tim. 1. 15.

breath unto the Organ; That breath, and pipe, and voyce, and all may humbly conclude with this Publican: *Deus, propitius esto mihi peccatori:* O God, bee mercifull to mee a sinner. This is the first closing part, a Tenor to the Base, and a true one too.

In the next place I beseech you, marke how sweetly the Meane closes with the Treble. Mercy is the onely Meane to reach so high a Treble as God himselfe is: If we reach at any other of his attributes wee over-reach our selves. If at his wisdome, it confounds us; If at his glory it dazels us; if at his Majestie, it beates us downe; if at his justice, it strikes us dead; but if wee reach at mercy, hee presently closes with us; *Misericordiam vult, non sacrificium*, in this sense too; Hee had rather save us by his mercy, then sacrifice us by his justice. We can no sooner looke homewards, and resolve to returne to this Father of all mercies; but presently like that

that over-joyed one in the Gospel, he runnes halfe way to meete his Prodigals, hugges us in the armes of his mercie, falles upon our neekes and kisses us with the kisses of his mouth, brings us home to his house the Church, changes our garments of iniquitie, puts upon us the robe of our elder brothers righteousnesse, gives all possible entertainment, and causes his family to rejoyce with us; for that the dead are revived, and the lost are found. This is the second closing part, the Meane to the Treble, and a sweet one too.

Now we have sufficiently prooved the notes, let us for a Conclusion of all admire the singular skill of this Artist in setting and composing the Chords, that wee may the better relish the harmony. Hee gives not the least touch upon the merits of Saints or intercessions of Angels; that Clift is too low to begin his Treble upon: so sweet a meane as mercy, would never close with the harsh, a Tre-

ble as Saints or Angels. Neither preſumes hee to touch upon the ſtraine of his owne merits; that Clift is too high to begin his baſe upon. Neither thinkes hee it ſafe to touch upon a ſtraine of ſelfe-confidence; that Clift is too falſe to begin his Tenor upon: ſo deepe a baſe as a ſinner, and ſo falſe a Tenor as a merit-monger, would never cloſe. Neither dares hee touch upon the ſtraine of Gods juſtice: that Clift is too harſh to beginne his Meane upon: there would bee ſuch a jarring diſcord betwixt juſtice and miſery, they would never cloſe, but marre all the harmony. But when hee begins his ſervice upon the higheſt Treble, God; and miſery like a ſweet Meane cloſes with him. And concludes with the deepeſt baſe, a Sinner; and humble confeſſion like a true Tenor cloſes with him; then is the Muſicke ſweet and full, no matter how curious the eare be that heares it. *Oratio humiliantis ſe, penetrat nubes*; The prayer of

of him that humbleth himselfe thus, goeth thorow the clouds, and ceaseth not till it come neere, and will not depart till the highest of all have respect unto it. *Ascendit miseria, descendit misericordia*; Humble misery creeps up, melting mercy drops downe. God, and man, and Artist, and hearers, and all are pleased. Heaven and earth, Men and Angels, Saints and Sinners, stand all amazed, as ravished at this harmony. *Deus propitius esto mihi peccatori:* O God be mercifull to mee a sinner.

And thus ends the Publicans service with the time, and mine.

THE SIXTH SERMON.

Luke 18.14.

I tell you this man went downe to his house justified rather then the other: for every one that exalteth himselfe shall bee abased; and hee that humbleth himselfe shall bee exalted.

THIS one verse closes up the *series* of the whole Parable, and comprehends the two last generals we observed in it, when w[illegible] first ventured on it: The [illegible]ee [illegible]vent, and

and the Application. You have already heard the occaſion, that induced our bleſſed Saviour to propound it, which was a diſcoverie of three groſſe corruptions in certaine of his auditours. The firſt was a preſumptuous ſelfe-confidence, by reaſon of a fond conceit of merit in their owne workes: They truſted in themſelves. The ſecond was an arrogant conceit of inherent righteouſneſſe, that they were juſt. The third was a moſt proud and uncharitable contempt and vilification of others.

You have likewiſe heard of the particular paſſages of the Parable it ſelfe, and the ſeverall devotions of the two men, whom it principally concerned; the Phariſee, and the Publican. The Phariſee ſtanding next unto the propitiatorie, as moſt worthy in his owne eyes to ſtand ſig by ſoll, and diſcourſe familiarly with his Maker, prayed by himſelfe thus: God I thanke [illegible]. I am not as other men are, [illegible]ogether live by wrong and [illegible] robbe-

Eraſ. par.

robberie, by ryot and luxurie, by odious defiling their neighbours bed, or by any ſcandalous or unlawfull courſe of living, as doth this Publican; I pamper not my *genius* as other men doe, but I faſt twice in the weeke; and I am ſo far from doing the leaſt wrong to any, that I defraud not the Miniſter of his leaſt dues: for I give tithes of all that I poſſeſſe. This was the ſwelling Oration of the Phariſee, froathing and foaming like the Sea at full; which happily in it ſelfe might be true, and ſeemingly thanke-worthy, becauſe he thanked his God for it: but his God thankes not him for it, becauſe hee onely praiſed himſelfe, and condemned his brother. But the Publican, as a moſt wretched and dejected caitife, onely diſpleaſed with himſelfe, by reaſon of the guilt of ſinne and gall of conſcience, ſtood trembling a farre off, ſo miſerably aſhamed and confounded in himſelfe, that he would not ſo much as lift up his eies to hea-

heaven, but ſmote his breſt, ſaying; *O God, be mercifull to me a ſinner.* The Phariſee came onely to give thankes for his goodneſſe, without either inward feeling of the want of grace, or outward confeſſion of ſinne; though the very heart of his devotion was moſt miſerably tainted and infected with it, by an arrogant advancement of his owne worthineſſe, and a raſh accuſation of his brothers weakeneſſe. But the Publican puts all the good that ever hee did into the hinder part of the wallet, and onely layes before him, cloſe unto his conſcience, the evill hee had done; ſmites his breſt as the only fountaine of his impure thoughts, but impurer actions; and though hee preſumes not ſo much as to lift up his eies to heaven, yet hee only calls unto the God of heaven for mercy for both. *Deus, propitius eſto mihi peccatori.* O God, bee mercifull to me a Sinner.

And would you now know the Event of all this? then reade the former

former part of this Text, and you shall finde, that *iste remotus & cum contemptu*, that respued contemptible Publican, in the Pharisees eye, to become *Hic vir*, *& Deo proximus*, the only man of account in Gods eye. That poore crippled Sinner, that came crawling into the Temple, even bowed quite double by his infirmitie, is sent home to his house justified for a straight and an upright man, singing, and leaping, and praysing God. But the Pharisee, the *I*, *per se I*, or the *Ipse Ego* in his owne eyes, is quite cast out of the sight of God, excommunicated the congregation of Saints, and sent home to his owne pest-house an infectious leaper as white as snowe. This man went home to his house justified rather then (or, and not) the other.

Againe, would you know the Application of all this? then reade the latter part of the Text, and you shall finde, that these things were written for our learning and instruction

ſtruction; that wee through patience and comfort of the Scriptures might have hope. For this Parable was propounded not onely in *terrorem populi* (as was promiſed in the Preface) for the terrour and confuſion of hollow hypocrites, (as places of execution are ſet up on hills, or hie wayes, to terrifie the like offenders) but alſo in *conſolationem ſanctorum*, for the comfort and conſolation of true Saints. And therefore *legehiſtoriam, nè fias hiſtoria*; Read this Parable, leſt thou be made a parable. Reade the effect of it to thy profit, leſt thou feele the Event of it to thy puniſhment: For He that firſt propounded it to ſome, applyes it now to all: yet ſo, that as hee would have all in generall to note it; ſo hee would have every one in particular to apply it. For this purpoſe, like that good Shepheard, he ſhews us both *virgam & baculum*, both, to comfort us; hee hath a rod to beate downe our pride, hee hath a ſtaffe to raiſe up our humilitie. For e-

very

very that exalts himselfe shall bee abased; but hee that humbleth himselfe shall be exalted.

And lastly, would you know how to beleeve all this? why here is more then *Pythagoras* his αὐτὸς ἔφα, or *dixit Aristoteles:* Christ himselfe averres it; the Truth it selfe speakes it; the eternall Word himselfe hath given the word, and his testimonie must needes bee true: *I say unto you.* Hee that justified the ungodly, justified the Publican, and filled his hungry soule with good things; and he that alwaies resisteth the proud, sent home the rich Pharisee empty away. He that did it spake it, and hee that spake it did it; the Event then must needes be true.

And for the Application wee may well demande with the Apostle, τίς ἱκανός, who so able to apply the doctrine as the great Doctor himselfe, who is both Doctor and doctrine too? who so able to confect and administer the potion, as the great Physician him-

himſelfe, that is both Phyſician and Phyſicke too? Hee that is the Subject of all Texts, read unto his auditours this Text; Hee that ſpake as never man ſpake, preached and delivered unto them this Parable: And He that is the eternall High-Prieſt, and Biſhop of all our ſoules, hath framed both for them and us, this uſefull application. That every one that exalteth himſelfe ſhall bee abaſed, but hee that humbleth himſelfe ſhall bee exalted. Reſt we then fully ſatiſfied, and ſay with that beloved Diſciple, *Revel.* 19. Theſe words of God are true, upon the authenticke warrant of an *Ipſe dixit*, It was Chriſt himſelfe that ſpake it, it was Chriſt himſelfe that did it.

Rev. 19.

So that now (wee ſee) the two laſt generalls of the whole Parable are become the two conſiderable particulars of this Text: the former, preſents unto us the Event; the latter, the Application. The Event is this: The humble Pub-

Publican, that stood trembling a farre off, not presuming so much as to lift up his eies to heaven, but smiting his breast and crying, *O God, be mercifull to mee a Sinner*, is justified by our blessed Saviour; and not the arrogant and presumptuous Pharisee, that was perched up to the highest place in the Temple, not praying to his God, but prating to himselfe, advancing himselfe, and vilifying his brother. The Pharisee that justified himselfe is condemned, and the Publican that condemned himselfe is justified. *This man, &c.*

Videte fratres; magis placuit humilitas in malis factis, quam superbia in bonis factis. And indeed it is right worthy our note and observation; that of the twaine, the Publican, that was humbled for his weakenesse, was justified rather then the Pharisee, that boasted of his worthinesse. The waies of God (it seemes) are not as mans waies, nor his thoughts as mans thoughts; He neither judges according

Aug.

cording to the outward appearance, nor yet iuſtifies according to the o[illegible]d nolineſſe:

Non vox, ſed votum, non muſica chordula, ſed cor;
Non clamans, ſed amans cantat in aure Dei.

It is neither our great words, nor good workes, nor high conceit of either, that ſtrike any ſtroke at all in the act of juſtification before God. Not great words; for how many ſhall meete our Saviour in the cloudes at the laſt day with theſe ſwelling words: Lord, Lord, have wee not in thy Name propheſied, and by thy Name caſt out Devils, and by thy Name done many great miracles? but He ſhall ſhall ſhake them off with a *Non novi vos*, I never knew you. Not good workes: for righteous *Abraham* was juſtified by faith onely. The Apoſtle Saint *Paul* teſtifies that his faith was onely accounted unto him for righteouſneſſe:

Matth. 7. 22.

nesse: onely we are bold to enter into his secret chamber; where he desires to enjoy the companie of his Spouse by faith alone. It is not fit that any of the family of servants should rush in, to interrupt their privacie. But afterwards, when the doore is opened, and the Bridegroome come forth with his Bride into the waiting roome, to present her unto men and Angels all faire, and without spot; then (in the name of God) let all the servants and hand-maides attend. Then may wee give all diligence to adde unto our Faith Vertue; and to Vertue Knowledge; and to Knowledge Temperance; and to Temperance Patience; and to Patience Godlinesse; and to Godlinesse Brotherly kindnesse; and to Brotherly kindnesse Love. For, if these things bee in us and abound, they will make us that we shall neither bee barren nor unfruitfull in the knowledge of our Lord Iesus Christ. Though Faith then bee *Sola*, alone; yet she is not *solitaria*, 2 Pet. 1. 5.

solitaria, but gloriously attended by a whole guard of graces. As the eye in regard of its beeing, is not alone from the head; but in respect of seeing, it is alone: it is the eye onely in the head that sees: So a true and lively Faith cannot possibly subsist without a whole traine of graces.

What shall wee say then to this controversie (to speake in the Apostles language.) Doe we therefore make voide the Law through Faith? God forbid; yea, wee establish the Law. Doe wee therefore make voide good workes through Faith? God forbid; yea, wee establish good workes. Only wee say, it were no way of preferment for the hand-maid either to take the wall of her Mistris; or to goe equall with her. If *Bilhah* supply the defects of *Rachel*, and beare children unto *Iacob*, let her remember notwithstanding that *Rachel* is above her, and singular in some respect. If *Ioseph* be mounted into the second Chariot

riot of *Egypt*, and become the next man unto the King; let him then especially remember that the King hath reserved the Throne unto himselfe. Wee conceive (and we know wee stand upon a sure ground) that wee can doe good workes no better right, then to to assigne them *locum proprium*, their owne place; to advance them higher, is but to bring them lower. The principall aime and intention of our blessed Saviour in the proposition of this parable, was the conviction of certaine arrogant and hypocriticall meritmongers, trusting in the righteousnesse of their owne workes, that they were just, and despised others. And after a plaine demonstration of the controversie, in the severall passages of the parable expressed in the Temple by the severall devotions of the two men, the Pharisee and the Publican; the Event of all proclaimes the controversie ended in the Consistorie; where the impartiall Iudge, that can-

cannot lye, neither for feare nor favour, is pleased to pronounce this irrevocable sentence. *I say unto you, this man* (that is, the humble Publican, that renounced his own merits and layed hold by faith onely on Gods mercies) *was justified rather thē the other* (that is the proud Pharisee) boasting, and trusting to the broken staffe of selfe-confidence.

From whence I briefely gather thus much to conclude the point. That if such dejected, and rejected humilitie, so over-clogged and pressed downe with a masse of iniquitie, did, in the estimation of the Almightie, so tryumph and insult over pharisaicall sanctitie; how much more shall the same humilitie, supported by true pietie, become more then a conqueresse through him that so infinitely loves her? And if pride and arrogancie bee so mischievous to destroy a whole broode of vertues; oh, what a generation of Vipers is shee able to hatch in a neast of vices? If our blessed Saviour condemne

demne thoſe, that boaſt of the good works they have done, wherof they may ſeeme to have ſome ſmall ſhare, becauſe both by Gods preventing, accompanying, and conſummating grace, they do in ſome ſort co-operate with God; (ſuch as are faſting, praying, giving of almes, paying of tithes, & the like) and give not God all the glory in them, and for thē; how much more ſhall he condemne thoſe that boaſt of their good qualities, and comely features, wherein they have no ſhare at all, and yet rob God of all his glory for them; (ſuch as are health, beautie, comelines, ſtrength and agilitie of body, and the like:) certainely moſt abominable muſt theſe fooles needs be in the ſight of God. It is a ſufficient warning given us by the Prophet, *Let not the rich man glory in his riches, nor the ſtrong man glory in his ſtrenth, nor the wiſe man glory in his wiſdome; but let him that glorieth glory in this, that l knowes, and underſtands me, ſai' Lord.* Whereupon the Apc

Gratia præveniens, concomitans, & conſummans.

Ier. 9.

Paul moſt humbly reſolves upon an, *Abſit gloriari. God forbid that I ſhould glory in any thing, but in the Croſſe of Chriſt, whereby the world is crucified to me, & I unto the world.* All other glory is but vaine, and will end in ſhame. The Event of this Parable hath already prooved it fatal to others; & (if we take not the more heede) the enſuing application will proove it fearefull to our ſelves. *For every one that exalts himſelfe ſhall be abaſed; but he that humbleth himſelfe ſhall bee exalted.*

Iam ſecuris ad radicem: Now is the axe layed unto the foote of the tree by the beſt Worke-man that ever ſtroke ſtroake; Every tree therfore, that brings not forth good fruit now, is hewen downe, and caſt into the fire. The uſe and Application of the doctrine is framed by the beſt Preacher that ever was, or ſhall be; He therefore that hath eares to heare, let him now heare; hearing beleeve, and beleeving, practiſe the things that belong unto his peace, leſt hereafter they be

kept

kept for ever from his eares. At first indeed the Parable was propounded but to some, but the doctrine and application was intended unto all. And indeed no more then needs; for every man by nature is like *Simon* the Sorcerer, conceiting himselfe to be some great man. We have all by nature a kind of an inbred Pope, a phantasticall opinion of our owne works: *Narcissus*-like we doat upon our owne shadows, though we finde no reall vertue, or true substance in us. And this is no better then the very head of the Serpent, as *Luther* tearmes it: *Omnium in justitiarum ferè sola causa est justitia.* An arrogant presumption of our owne righteousnesse, is the onely cause almost, of all unrighteousnesse. But so great a thing is it for a man to seeme small in his owne eyes, that no man is able to learne that lesson of any man, but of him only, who being in the forme of God, and thought it no robberie to be equall with God, tooke up-

rit: de præsump.

on him the forme of a Servant, and became man; yea the very ſcorne of men, and the contempt of the people. It is high time then for the ſeede of the woman to breake this Serpents head; and for that great Actor and teacher of humilitie to read unto us a large Lecture of humilitie in his owne perſon: not onely by propounding a ſpeciall Parable to ſome, but by framing a generall doctrine to all, and a particular application to every individuall. So that now the caſe ſtands not onely betweene the Phariſee and the Publican; but *Every one that exalts himſelfe ſhall be abaſed; and every one that humbles himſelfe ſhall be exalted.*

You ſee then the finger of the Application directly points at the fall of pride, and the reſurrection of humilitie. Every mountaine and hill ſhall be brought low, but every valley ſhall be exalted. Pride and humilitie bee the two common Roades, that are moſt tracked and beaten in this mortall pilgrimage;

mage; the one leades to miserie, the other to glory. The former of these is chalked out by *Solomon*, *Prov.* 16. *Pride goeth before destruction, and an haughty spirit before a fall.* The first that found out this road was *Lucifer*, that rode poste from heaven to hell. The second was *Adam*, that posted from Paradise to miserie. The third was *Pharaoh* and his Hoast, that posted from the pompe and pleasures of *Egypt* to a fearefull ruine in the red Sea. And presently that roade grew so common, one passenger could not passe for another; for not onely *Dathan* and *Abiram*, *Saul*, *Absolon*, *Adonias*, *Rehoboam*, *Senacherib*, *Nebuchadnezzar*, *Antiochus*, and divers others haue made the sacred Story blacke with fearefull presidents of ruine; but daily examples doe continually proove it a fatall thorow-faire to destruction. Prov. 16.

The latter of these was chalked out by *Solomon* too. *Proverbs* 15. Where hee tells us, That humili- Prov. 15.

tie is the high-way to glory. But (I must needes say) this roade was first found out by a greater then *Salomon*, even the propounder and applyer of this Parable, the blessed Author and finisher of humilitie it selfe; who posted so fast from heaven to earth, leaping upon the mountaines, and skipping upon the hills, to make plaine this untrodden path of humilitie; whereby hee opened unto us the gate of glory, by his owne first entrance with the Apostles *Propter quod*, wherefore God hath highly exalted him. The next that posted in this roade after him, was the blessed Virgin *Mary* his Mother; who by reason of her extraordinary lowlinesse, was so extraordinarily magnified, that all succeeding generations shall call her blessed. The next after her was *Iohn* the *Baptist*; in whom because our Saviour found *Omnia vocalia*, (as one divinely notes) his words, his thoughts, his deeds, his garments, his diet, his life, his death,

Phil 2.

to

to be so many preaching voices, and vocall Preachers to humble penance: therefore our Saviour dignifies him, *Matthew* 11. with the name of a Prophet, and more then a Prophet; for amongst them that are begotten of women, there arose not a greater then *John* the *Baptist*. Yea even hollow-hearted *Achab*, lost not a sufficient reward for his hypocriticall humiliation: wherefore the Lord promised, That he would not bring the evill upon him in his dayes. Much more the poore widow, that drops in but *duo minuta*, two mites into Gods treasury, out of her true-hearted humilitie, and humble penurie, shall bee more accepted with God, then a whole world of vaine-glorious hypocrites, that cast in never so many thousand talents, out of their proud arrogancie, and arrogant superfluitie.

Math. 11.

1 King. 21 25.

So that this may stand for the maine pillar of the Application: That according to our proportion

of humilitie, God will bee ſure to prepare us a portion of glory: And according to our proportion of pride, hee will bee as ſure to prepare us a portion of vengeance. Our bleſſed Saviour tells us, *That in his Fathers houſe there are many Manſions.* Speaking of that Kingdome, that cannot be ſhaken: that habitation that is everlaſting: that inheritance that is immortall, and undefiled, and fades not away: that houſe not made with hands, but eternall in the heavens. And why ſo many Manſions in this houſe? but onely to aſſure us of divers degrees of glory there, for divers degrees of humilitie heere.

1 Cor. 15. *As there is one glory of the Sunne, and another glory of the Moone, and another glory of the Starres, one Starre differing from another in glorie; ſo ſhall it likewiſe bee in the reſurrection of the dead.* That Comet that appeares moſt dull, as over-clouded by true humilitie in this Sublunary firmament, ſhall ſhine the brighteſt Starre in that Empyreall

Empyreall and Imperiall Orbe. And that vaine-glorious Meteor, that gives the greateſt flaſh in this lower Region, ſhall ſinke yet lower to that infernall Legion. For looke how much that glittering Whore. *Rev.* 18. hath glorified her ſelfe, and lived in pleaſure heere; ſo much ſhall bee added to her torment and ſorrow hereafter. Rev. 18.

So that now (mee thinks) our bleſſed Saviour by the application of this Parable, ſpeaks the ſame in effect to us, that *Moſes* to the Iſraelites, *Deut.* 30. I call heaven and earth to record, that I have ſet before you this day life and death, good and evill, the broad way and common roade that leads unto deſtruction; and the narrow way that leads unto life, though few there be that finde it. If you poſte on the roade of pride without either feare or wit, you runne headlong downe into hell, and without a ſpeedy retentive there can bee no hope of you. But if you pace Deut. 30.

never ſo gently in the roade of humilitie, you are in the high-way to heaven, and there is great joy of you, even amongſt the Angels of heaven. Every one that exalts himſelfe ſhall be abaſed: but every one that humbleth himſelfe ſhall be exalted.

Not hee that is exalted by an other, either immediately by the God of heaven, or mediately by the King & his Magiſtrates, which are gods on earth; ſuch exaltations as theſe, being humbly uſed, prognoſticate no ruines. Nor hee that is humbled by an other; either immediately by God for a time, and preſently to returne to his former obſtinacy, as *Pharaoh, Iulian, Herod,* and the like; againſt whom the Prophet *Ieremy* moſt juſtly, *Percuſſiſti eos (Domine) & non doluêrunt,* Thou haſt ſmitten them (O Lord) and they have not grieved; thou haſt conſumed them, but they have refuſed to receive correction: they have made their faces harder then a rocke; they have

Ier. 5. 3.

have refused to returne. Or mediately by the Magistrare, that beareth not the sword in vaine, for he is the Minister of God to execute vengeance on them that doe evill. And therefore such humiliations as these prognosticate no risings. But he that humbles himselfe; not in outward hypocrisie, but inward sinceritie: for as in *Platoes* schoole, every mans soule is himselfe; so in Christs Schoole, every mans heart is himselfe. It is not then the humble tongue, or the humble knee, or the humble habit, but the humble heart, that is next unto advancement. Lord, (saith *David*) I am not puft in minde, I doe not exercise my selfe in great matters, that are too high for mee. But I refraine my soule, and keepe it low, like as a child that is weaned from his mother; yea my soule is even as a weaned childe. A man that humbles himselfe thus, when hee falles, hee rises; and when hee is raised, he stands, as immooveable as

Rom. 13.

Psal. 131.

as Mount Sion, that ſtandeth faſt for ever. But hee that exaltes himſelfe, hardens his heart, ſtiffens his necke, lifts up his countenance, and overlookes his equals, many times his betters, as if he would over-looke Cedars; Little (alas) doth this wretch dreame how neere his fall is; and that ſuch a fearefull one too, that will admit no riſing. When this man falles, *mole ruit ſuâ*, hee falles with ſuch a powder, that hee is even ground to powder; hee ſinkes from one miſery into another, from a flood of temporall, to a maine Ocean of eternall torment.

Blame mee not then, if I lift up my voyce like a trumpet, and cloſe up both Parable, Event, and Application, and all pathetically with the Prophet. *O earth, earth, earth, heare the word of the Lord.* Earth by creation, Earth by continuance, Earth by reſolution, looke but into thy firſt principles, thou cameſt earth, thou remaineſt earth, and thou returneſt earth.

Ier. 22.

O

O earth, earth, earth, heare the word of the Lord. Looke but into thy best thoughts, they perish with thine earth; looke but upon thy freshest beautie, it fades before thine earth; looke but into thy soundest wisedome, it savours of thine earth. *O earth, earth, earth, &c.* Looke but above thee, and behold an angry God of vengeance, that alwayes resists proud earth; Looke but beneath thee, and behold an ever-burning Tophet prepared of old to torment proud earth; Looke but within thee, and behold a puddle and sinke of sinne that corrupts proud earth; Looke but against thee, and behold thine adversary the divell, like a roaring Lion, alwayes ready at hand to accuse and condemne proud earth; Looke but round about thee, and behold many thousands farre more deserving, and yet farre more humble vessels then thy selfe, of earth. And lastly, looke but right before thee, and so looke once for all, and behold the Author and finisher of thine

thine earth; marke, and learne, what a ſingular precept and preſident hee reads unto thee, even in *terrâ tuâ* in thine owne earth. He, that was an eternall and everbleſſed ſpirit, humbled himſelfe ſo low, as to ſtoope to a mortall and miſerable lump of thine earth; And in that earth he did *infimum ſapere in altiſſimo* clothe the higheſt majeſtie with loweſt miſery; And in that miſery, hee was *liberrimus agens* though *miſerrimus patiens*; hee was not humbled by an other, but *quia ipſe voluit*; hee humbled himſelfe; Neither was hee ſuperficially, but ſubſtantially humble, and obediently humble, and legally obedient, and ſingularly legall, even to a threefold *uſque*, the nature of man, the forme of a ſervant, and the death of the croſſe: for theſe bee his ſteps of deſcent noted by the Apoſtle. *Phil.* 2. *Humiliavit ipſe; & Ipſe ſe; & Ipſe obediens; & obediens factus; & factus uſque.* Hee was humbled; not by an other, but himſelfe; and his humi-

Biſhop *Andrews* ſermon in *Paſch.*

Phil. 2.

humilitie was obedient, and his obedience legall, and his legalitie singular.

Oh Earth, earth, earth, canst thou behold humble God-man, cloathed in the ragged humilitie of thine earth, and thy selfe not clothed so much as with one ragge of the glorious humilitie of that God? canst thou for shame endure so miserable a Solecisme as *humilem Deum & superbum hominem*, an humble God of heaven, and a proud man of earth? wert thou any thing else but earth, thou wouldst never spread it so proudly upon the face of the earth, *terra calcans terram*, as if the earth should never set her foote upon thy face. Cannot the bitter passion of thy Saviour, that split the very stones, peirce thine earth? or his powerfull resurrection that raised so many dead, quicken thy living earth? Consider, oh consider, what a Trophee it were to procure solemnitie to the instant season; for that ugly and infernall fiends

This Sermon was preached the Sunday after Easter.

feind pride, to be conjured downe to the divell in hell that firſt ſent her, never to riſe againe within this circle; and that faire damſell humilitie to bee raiſed (by virtue of a *Tabitha Cumi*) with her bleſſed Saviour, that firſt found her, never to become a ſtranger more unto us; but that every Eaſter ſhee may ſpring a freſh, and bud out of the earth with that Prim-roſe of *Sharon*, and Lillie of the vallies; that no longer proud but humble earth may bee our Epithite. That beeing at this inſtant raiſed (with our bleſſed Saviour) from pride to humilitie, we may be hereafter raiſed with him from humilitie to glory. Which hee for his tender mercy grant us, who by his precious blood ſo dearely bought us, *Ieſus Chriſt* the righteous; to whom, with the Father, and the bleſſed Spirit, be aſcribed as is moſt meete, all poſſible honor, glory, power, praiſe, might, majeſtie, and dominion, now and for ever, *Amen.*

Soli Deo tri-uni Gloria.

Recenſui Librum hunc cui titulus (The mirror of pure Devotion, &c.) *in quo nihil reperio quò minùs cum utilitate publicâ Imprimatur, modò intra quatuor menſes proximè ſequentes typis mandetur.*

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